

The ESSENTIALS of
JUMU'A

IBRAHIM MADANI

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

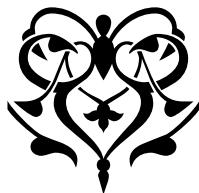
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In the name of Allah; the Most Gracious, the Most Merciful.

All praise is due to Allah; Lord of all the worlds; and peace and blessings be upon the most Honorable of Messengers, Muḥammad, and upon his family and companions, and all those who follow them in righteousness, until the Day of Judgement.

*Truly, my prayer and my service of sacrifice, my life and my death,
are all for Allah, the Cherisher of the Worlds...*

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IBRAHIM MADANI



MADANIA PUBLICATIONS

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First Edition May 2010

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Translation: Asim Ahmad
Production Manager: Hassan Shibly
Editing: Mayada Osman & Qudsia Ahmad
Book Design: Jennifer Benaggoun
Arabic Calligraphy: Mohammad Alagha
Cover Photo: Barry Shelton, Dolmabahçe Mosque, Istanbul, Turkey

Library of Congress 2010925472
ISBN 13: 978-1-936157-01-3

Distributed in USA by Al-Rashad Books
sales@al-rashad.com
1-330-388-4103

Distributed in Canada by Al Zahra Booksellers
info@alzahraonline.com
1-416-312-7213

Distributed in UK by Azhar Academy Ltd. London
sales@azharacademy.com
+44-208-911-9797

Published by
Madania Publications
New York USA ☎ 1-716-480-0163
www.madaniapublications.com ✉ info@madaniapublications.com

حَيْثُ عَلِي الصَّلَاة

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعُوا إِلَى ذِكْرِ اللَّهِ وَدَرُوا
الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُثُرْتُمْ تَعْلَمُونَ

O you who believe, when the call for ṣalāt is proclaimed on Friday, hasten for the remembrance of Allah, and leave off business. That is much better for you if you but knew. Then once the ṣalāt is over, disperse in the land, and seek the grace of Allah, and remember Allah abundantly, so that you may be successful (62:9)

ACKNOWLEDGEMENTS

We are indebted to Mufti Abdur-Rahman ibn Yusuf who guided us along the way and the many others who stood behind to help and advise at all times. If names were given, the list would run long, but they know who they are. Our supplications are with them, and they will be compensated in due time with the One who knows best the value of their efforts.

TRANSLITERATION KEY

ء (ء) ' (the <i>hamza</i> is produced by a sudden stop in the airstream similar to the sound in the middle of the exclamation, <i>uh-oh.</i>)	ف f
أ a, ā	ق q (a heavy <i>k</i> sound)
ب b	ك k
ت t	ل l
ث th (is pronounced like the <i>th</i> in <i>thick</i> and <i>thumb</i>)	م m
ج j	ن n
ح h (a heavy <i>h</i> sound produced in the center of the throat)	و w
خ kh (a guttural <i>k</i> sound produced in the upper throat and sounding similar to the <i>ch</i> in German as in <i>Bach.</i>)	ه h
د d	ي y, ī, i
ذ dh (is pronounced like the <i>th</i> in <i>though</i> and <i>thus</i>)	Radiya Allahu 'anhā – may Allah be pleased with her (used following mention of a female companion of the Blessed Prophet ﷺ)
ر r	Radiya Allahu 'anhu – may Allah be pleased with him (used following mention of a male companion of the Blessed Prophet ﷺ)
ز z	Radiya Allahu 'anhum – may Allah be pleased with them (used following mention a group of companions of the Blessed Prophet ﷺ)
س s	Sallallahu 'alaihi wa Sallam – may the peace and blessings be upon him (used following mention of the Blessed Prophet ﷺ)
ش sh	Jalla Jallālūhū – Exalted is His majesty (used following mention of Allah ﷺ)
ص ṣ (an emphatic <i>s</i>)	'alaibi al-Salām - may peace be upon him (used following mention of prophets)
ض d̄ (an emphatic <i>d</i>)	
ط t̄ (an emphatic <i>t</i>)	
ظ z̄ (an emphatic <i>dh</i>)	
ع ' (‘a, ‘i, ‘u (produced in the center of the throat))	
غ gh (a guttural <i>g</i> sound produced in the upper throat)	



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PREFACE

All praise is to Allah ﷺ, and may salām be upon those whom He chose amongst his pious servants.

There are certain days that are sacred to every faith. For example, the Jews sanctify Saturday and the Christians Sunday, while Muslims give special importance to the day of Jumu‘a.

It is Allah’s ﷺ great blessing upon this community [*ummah*] that He chose Jumu‘a as a special and exalted day for them [as is explained in the ahādīth] and therefore, one reads many virtues of the day of Jumu‘a in the Qur‘an and the ahādīth of the Blessed Prophet ﷺ.

We understand the importance of Jumu‘a from several things. For one, Jumu‘a replaces the four units [*raka‘*] of zuhr and is made obligatory in congregation. Also, a special time is set in which the community members must bathe, wear nice clothes, apply cologne, gather together and in which there are two adhāns and a sermon. There is special virtue in arriving early to the masjid and fulfillings the proprieties [*ādāb*] of the day of Jumu‘a. In other words, this day has a special place in the Dīn of Islam and the community has always honored it with a special status. In the time of the predecessors, people prepared for Jumu‘a early in the morning and the siesta and lunch [which was usually before zuhr] was postponed until after Jumu‘a.

The ahādīth mention certain suras to be recited in the Fajr of Jumu‘a, the virtue of reciting Sūrat al-Kahf on the day of Jumu‘a, and a special time during Jumu‘a in which all supplications are guaranteed acceptance. The

pious ones of this community have also established the weekly routine of *ṣalāt al-tasbīh* on this day.

There always has been the need for a book that provided evidence for and details of the virtues and importance of Jumu'a and its requirements for English-speaking Muslims. By the grace of Allah ﷺ, Shaikh Ibrahim Madani has fulfilled this important need. His book covers the gamut of important and necessary topics related to Jumu'a and explains them thoroughly. The book starts with the virtues of Jumu'a and then explains the different deeds [*a'māl*] we should perform during the night and day of Jumu'a, the importance of ḥalāt al-Jumu'a and its proprieties and juridical issues.

In addition, rules of the sermon, the condition of the sermon being in Arabic and a detailed discussion of and reply to the misconceptions and objections on this subject and the permissibility of a talk before Jumu'a are all discussed. In essence, the author has collected all the necessary evidence from the Qur'an, ahadīth and sayings of our predecessors on every important topic related to Jumu'a in this book.

It is my supplication that Allah ﷺ accept his effort in His high court and that He make it beneficial for everyone. I also ask Allah ﷺ that He bless him with a long life in which he is given many more opportunities to do the work of the Dīn.

Dr. Ismael Memon



INTRODUCTION

One of the many boundless blessings and gifts given to this community through our Beloved Prophet ﷺ is the day of Jumu'a [all other faiths being deprived of this gift]. We must accept the reality that our masajid are functioning as a result of the blessings of this day, otherwise they would have long since become empty.

There are many notable virtues mentioned in ahadīth about this day. Though Allah ﷺ showers his blessings and *rahma* [mercifulness] on this day, most people due to indifference or ignorance do not benefit from these blessings and the *rahma* of Allah ﷺ and are thus deprived of many great gifts of Allah ﷺ. In fact, most people are not even aware of the basic rules of Jumu'a; therefore, in this book I have gathered evidences from the Qur'an and Sunna about the different rulings of Jumu'a and its virtues. I hope some seeker will make the effort to benefit from this book and in this way make it a means of salvation for its author.

I am not immune from mistake or error and it is not above me to have made some mistakes, though I took the help of Mufti Masood and Mufti Atif, both of whom took great pains to gather all the necessary evidence for the rulings mentioned herein. If any reader still finds a mistake, I ask to be informed of it and be given the opportunity to show my gratitude.

My father [Dr. Ismael Memon, successor [*khalīfa*] of Shaikh al-Hadīth Maulāna Muḥammad Zakariyyā] also read the book carefully and gave beneficial advice on ways to improve it. May Allah ﷺ keep his shadow over us for a long time to come.

THE ESSENTIALS OF JUMU'A

Finally, I seek your supplications that Allah ﷻ blesses us all with the strength to perform good deeds and that He shower us with his blessings. Āmīn.

Ibrahim Madani



Chapter One

THE IMPORTANCE OF JUMU‘A

THE VIRTUES OF JUMU‘A

The day of Jumu‘a is undoubtedly the most important day of the week. We know this for several reasons:

1. The ahadīth emphasise the importance of increasing worship on this day.
2. It is called a day of ‘Eid for the Muslims.
3. The Blessed Prophet ﷺ recited specific suras on this day.
4. The ahadīth emphasise the importance of supplication and inform of a specific time in which all supplications are guaranteed acceptance.
5. The ahadīth mention the virtue of increasing *salāt* and *salām* [peace and blessings] on the Blessed Prophet ﷺ.
6. Forgiveness for one who dies on this day.
7. This day is specifically mentioned in the Qur‘an.
8. It is called the “leader of all days” [*sayyid al-ayyām*] in ahadīth.
9. The angels descend to record the worship of the believers.
10. The dwellers of Paradise will see Allah ﷺ every Jumu‘a.

Thus, we should strive to maximize every minute of this day and increase our worship and supplications to Allah ﷺ as much as possible.

DIFFERENT READINGS OF AND INFORMATION ABOUT THE WORD "JUMU'A"

There are several readings of the words "Jumu'a":

1. *Jumu'a*
Dhamma on the *mīm* as in the Qur'an [represented by *mu* in the transliteration]
2. *Jum'a*
Sākin on the *mīm*. This is another reading of the Qur'an as narrated by Qurṭubī from A'mash and 'Abd Allāh ibn Zubair ﷺ [represented by lack of vowel after *m* in the transliteration]
3. *Juma'a*
Fathā on the *mīm* [represented by *ma* in the transliteration]
4. *Jummu'a*
Narrated by 'Ainī with *dhamma* and *tashdīd* on the *mīm* [represented by second *m* and the *a* in the transliteration].

Among these, the first reading is the most widely used.

THE PRE-ISLAMIC [*Jābiliyya*] NAME FOR JUMU'A & THE EVENTS THAT LED TO THE NAME "JUMU'A"

In pre-Islamic times [*jābiliyya*], Jumu'a was called 'Urūba. Ālūsī reports from Shīshī that 'Urūba, originally from Aramaic, means "mercy." There are various opinions as to when and how the change from 'Urūba to Jumu'a came about:

1. 'Abd Allāh ibn 'Abbās ﷺ narrates that it is called Jumu'a because it is derived from *jam'un*, which means to "collect" or "gather," and on this day Allah ﷺ gathered the dirt to make Ādam ﷺ. This is further corroborated by a ḥadīth that 'Ainī mentions in his book, [with reference from Ibn Khuzaima] that once the Blessed Prophet ﷺ asked Salmān al-Fārsī ﷺ:

Do you know why Jumu'a is special [why it is called Jumu'a]? Salmān al-Fārsī ﷺ said, "I said, Allah and his Blessed Prophet ﷺ know best." The Blessed Prophet ﷺ replied, "The essence of your father Ādam ﷺ was gathered on this day."

2. On this day, Quraish gathered by Quṣai [great, great grandfather of the Blessed Prophet ﷺ] in Dār al-Nadwa (meeting place).

- On this day, the chief of Quraish, Ka'b ibn Lu'ai, gathered his people to advise and instruct them on various matters.¹

Based on the last two opinions, the name Jumu'a was introduced by Quraish, either in the time of Quṣai or Ka'b ibn Lu'ai.

Ibn Ḥazam argued that the etymology of the word Jumu'a is not pre-Islamic, but in fact introduced by the Helpers [Anṣār] of Madina. He supports his view with the statement of Ibn Sīrīn, which is narrated by Qurṭubī, Ālūsī, ‘Ainī, Ḥāfiẓ ibn Ḥajar and most of the ḥadīth masters [muḥaddithīn] and exegetes [mufassirīn], that before the migration of the Blessed Prophet ﷺ, the Anṣār would observe that the Christians and Jews had appointed special days to gather and worship, discuss matters of faith and on which their leaders would advise the congregations. After this, the Anṣār also decided to appoint a day for all to gather and worship and discuss matters of faith. This was the day of ‘Urūba, which they named Jumu'a, since they would gather on this day.²

THE NAME OF JUMU'A IN THE HEREAFTER

In the Hereafter, Jumu'a will be called the "Day of Increase" [Yaum al-Mazīd], because on this day Allah ﷺ will reveal Himself to the dwellers of Paradise and will increase the blessings He bestows upon them in Paradise.³

JUMU'A-THE MOST VIRTUOUS DAY OF THE WEEK

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيهِ خَلَقَ اللَّهُ آدَمَ وَفِيهِ أَذْنَبَ الْجِنَّةَ وَفِيهِ أُخْرَجَ مِنْهَا وَلَا تَقْمُّ السَّاعَةُ إِلَّا فِي يَوْمِ الْجُمُعَةِ

Abū Huraira ﷺ narrates that the Blessed Prophet ﷺ said:

The best day upon which the sun rises is the day of Jumu'a. Ādām ﷺ was born on this day, and he entered and was expelled from Paradise on this day; and the Day of Judgment will occur on this day.⁴

¹Umdat al-Qārī, 6/161

²Umdat al-Qārī | Rūḥ al-Ma‘ānī

³Rūḥ al-Ma‘ānī, 14/101

⁴Muslim, *Fadl Yaum al-Jumu'a* | Tirmidhī, *mā Ja' fi Fadl Yaum al-Jumu'a*

JUMU'A—A SHINING AND ILLUMINATING DAY

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ لَيْلَةُ الْجُمُعَةِ غَرَاءً وَوَمَّا أَزْهَرَ

Anas ﷺ narrated that the Blessed Prophet ﷺ would say:

The night of Jumu'a is illuminated and its day is shining and beautiful.⁵

JUMU'A—THE LEADER OF ALL DAYS

عَنْ أَبِي لَبَابَةَ بْنِ عَبْدِ الْمُتَنَذِّرِ قَالَ قَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِنَّ يَوْمَ الْجُمُعَةِ سَيِّدُ الْأَيَّامِ
وَأَعَظَّمُهَا عِنْدَ اللَّهِ وَهُوَ أَعَظُّ عِنْدَ اللَّهِ مِنْ يَوْمِ الْأَضْحَى وَيَوْمِ النُّفُطِ

Abū Lubāba ﷺ narrated that the Blessed Prophet ﷺ said:

Verily, Jumu'a is the leader of all the days, as it holds a high status in the eyes of Allah and is even greater to Him than 'Eid al-Fiṭr and 'Eid al-Adḥā.⁶

THE VIRTUE OF DEATH ON JUMU'A

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَنْ مَاتَ يَوْمَ الْجُمُعَةِ أَوْ لَيْلَةَ
الْجُمُعَةِ وَقَبِيلَتَهُ فَتَرَى

'Abd Allāh ibn 'Amr ﷺ narrates that the Blessed Prophet ﷺ said:

Whoever dies on the day or night of Jumu'a will be saved from the tribulations of the grave."⁷

JUMU'A—WEEKLY 'EID OF THE MUSLIMS

عَنْ بْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِنَّ هَذَا يَوْمًا عِيدٌ جَعَلَهُ اللَّهُ لِلْمُسْلِمِينَ

'Abd Allāh ibn 'Abbās ﷺ says that the Blessed Prophet ﷺ said of Jumu'a:

Allah has made it a day of 'Eid for the Muslims.⁸

⁵Musnad Ahmad, 5/260

⁶Ibn Māja, fī Fadl al-Jumu'a | Musnad Ahmad, Ziyādat fī Ḥadīth Abī Lubāba

⁷Musnad Ahmad, Musnad 'Abd Allāh ibn 'Amr | Tirmidhī, mā Ja' fī man Māta [with slightly different wording]

⁸Ibn Māja, mā Ja' fī al-Zīna

ALLAH HAS MADE IT A DAY OF EID FOR THE MUSLIMS

قَالَ أَبُو عُبَيْدٍ شَهِدْتُ الْعِيدَ مَعَ عُثْمَانَ بْنِ عَفَّانَ فَكَانَ ذَلِكَ يَوْمُ الْجُمُعَةِ فَصَلَّى قَبْلَ الْخُطْبَةِ ثُمَّ خَطَبَ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّ هَذَا يَوْمٌ قَدْ اجْتَمَعَ لَكُمْ فِيهِ عِيَادَةٌ

‘Abu ‘Ubaid ﷺ says:

I prayed ‘Eid ṣalāt, which fell on a Jumu'a [on that year] with ‘Uthmān ﷺ. ‘Uthmān ﷺ first led ṣalāt, delivered the sermon [*khuṭba*] and said, “This is a day in which two ‘Eids have coincided.”⁹

SOME OF THE GREAT BLESSINGS OF JUMU'A

The ahadīth mention many unique virtues of Jumu'a, while scholars have enumerated as many as a hundred virtues of the day of Jumu'a. For example, Suyūṭī wrote a book by the name, *al-Lum'a fi Khaṣāṣ al-Jumu'a* [*The Shimmer of the Qualities of Jumu'a*] on the virtues and greatness of Jumu'a.

A few such virtues are narrated in the following ḥadīth:

عَنْ أَبِي لَبَابَةَ بْنِ عَبْدِ الْمُتَّدِرِ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِنَّ يَوْمَ الْجُمُعَةِ سَيِّدُ الْأَيَّامِ وَأَعْظَمُهَا عِنْدَ اللَّهِ وَمَوْعِدُ أَعْظَمِهَا عِنْدَ اللَّهِ مِنْ يَوْمِ الْأَضْحَى وَيَوْمِ الْفُطُرِ فِيهِ خَلَقَ اللَّهُ فِيهِ آدَمَ وَأَهْبَطَ اللَّهُ فِيهِ آدَمَ إِلَى الْأَرْضِ وَفِيهِ تَوَفَّى اللَّهُ آدَمَ وَفِيهِ سَاعَةٌ لَا يَسْأَلُ اللَّهُ فِيهَا الْعَبْدُ شَيْئًا إِلَّا أَعْطَاهُ مَا تَمْ يَسْأَلُ حَرَاماً وَفِيهِ تَقُومُ السَّاعَةُ مَا مِنْ مَلَكٍ مُغَرِّبٍ وَلَا سَمَاءٍ وَلَا أَرْضٍ وَلَا رِيَاحٍ وَلَا جَبَالٍ وَلَا بَحْرٍ إِلَّا وَهُنَّ يُشْفَقُونَ مِنْ يَوْمِ الْجُمُعَةِ

Abū Lubāba ﷺ says the Blessed Prophet ﷺ said:

Jumu'a is the leader of all days; it has a high place in the sight of Allah and is greater to Him than ‘Eid al-Fitr and ‘Eid al-Adḥā. It is blessed with five virtues:

1. Allah ﷺ created Ādām ﷺ on this day.
2. Allah ﷺ placed him on earth on this day.
3. Ādām ﷺ passed away on this day.
4. There is a certain time on Jumu'a that Allah ﷺ will grant anything someone asks for unless it is prohibited.

⁹Bukhārī, mā Yu'kalu min Luhūm

5. The Day of Judgment will take place on this day, [thus] the angels, the skies, the earth, the air, the mountains and the oceans all fear the day of Jumu'a.¹⁰

Note: The Blessed Prophet ﷺ narrates five important virtues of Jumu'a:

1. Allah ﷺ created Ādam ﷮ on this day; in other words, it was the day on which the best of creations [*ashraf al-makhlūqāt*] came into being.
2. Ādam ﷮ descended upon the earth on this day. Some scholars believe he descended in India in a place called Sarandib.¹¹ His descent to earth is considered one of the virtues of Jumu'a because it became the reason for the creation of this world, all of which was created solely to serve mankind. Also, he was the reason for the proliferation of his progeny, many of whom were chosen as prophets. The greatest of all of them was the Leader of all Prophets and a Mercy for the Universe, the Blessed Prophet ﷺ, while many others became great friends [*walīs*] of Allah ﷺ.
3. Ādam ﷮ passed away on this day. This is considered amongst the virtues of Jumu'a because death is a gift for the believer; the first to receive this gift was Ādam ﷮.
4. This day holds a special time for the acceptance of supplications, which will be discussed later in this book, Allah ﷺ willing.
5. The Day of Judgment, which is a gift for the people of faith, will occur on this day. The deceased anxiously await the Day of Judgment where they will be honored to see Allah ﷺ on this day. Moreover, the people of *taqwā* (godfearingness), the pious ones and friends of Allah ﷺ, will enter Paradise and their enemies will taste the Hellfire; therefore, this is also mentioned as a virtue of Jumu'a.

This ḥadīth narrates five virtues of Jumu'a while many others are mentioned in various other ḥadīth. For example, in *Tirmidhī* and *Muslim*, the ḥadīth states that Ādam ﷮ entered Paradise on this day, and in *Abū Dāwūd* that the repentance of Ādam ﷮ was accepted on Jumu'a.

¹⁰Ibn Māja, *fī Fadl al-Jumu'a* | Musnad Aḥmad, *Ziyādatun fī Hadīth Abī Lubāba*

¹¹al-Manhal, 2/189

THE DAY OF JUDGMENT

It is understood from many authentic ahadith that the Day of Judgment will be on a Jumu'a, which is why all creation besides mankind fears the day of Jumu'a.

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيهِ
خَلَقَ اللَّهُ آدَمَ وَفِيهِ أُدْخِلَ الْجَنَّةَ وَفِيهِ أُخْرَجَ مِنْهَا وَلَا تَقُومُ السَّاعَةُ إِلَّا فِي يَوْمِ الْجُمُعَةِ

Abū Huraira ﷺ narrates that the Blessed Prophet ﷺ said:

The best day on which the sun rises is the day of Jumu'a. Ādām ﷺ was born on this day and he entered and was expelled from Paradise on this day; the Day of Judgment will be on a Jumu'a.¹²

عَنْ أَبِي هُرَيْرَةَ قَالَ أَنْتَ الصُّورَ فَوَجَدْتُ ثُمَّ كَعْبًا فَمَكَثْتُ أَنَا وَهُوَ يَوْمًا أُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ -
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَيُحَدِّثُنِي عَنِ التَّوْرَةِ فَقُلْتُ لَهُ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -
خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيهِ خَلَقَ آدَمَ وَفِيهِ أُهْبَطَ وَفِيهِ تَبَّعَ عَلَيْهِ وَفِيهِ قُبْضَ
وَفِيهِ تَقُومُ السَّاعَةُ مَا عَلَى الْأَرْضِ مِنْ ذَائِبٍ إِلَّا وَهُوَ تُصْبِحُ يَوْمُ الْجُمُعَةِ مُصِيقَةً حَتَّى تَطْلُعَ الشَّمْسُ
شَعَقًا مِنَ السَّاعَةِ إِلَّا أَبْنَ آدَمَ

Abū Huraira ﷺ narrates that:

Once I ascended the mountain of Tūr and met Ka'b Alhbār. We stayed together for a day. I would narrate ahadith to him and he narrated the stories of the Torah. I said to him, "The Blessed Prophet ﷺ said, 'The best day on which the sun rises is the day of Jumu'a, in which Ādām ﷺ was born. On this day he descended upon earth, his repentance was accepted, he passed away and the Day of Judgment will be on a Jumu'a. Aside from mankind, all the creations that live in this world lift their ears every Jumu'a [to listen for signs of the Day of Judgment] for fear that this Jumu'a is the Day of Judgment.'¹³"

THE PEOPLE OF THE BOOK DEPRIVED OF THIS DAY DUE TO REBELLIOUSNESS

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّهُ سَمِعَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ نَحْنُ

¹²Muslim, *Faḍl Yaum al-Jumu'a* | Tirmidhī, *mā Ja' fi Faḍl Yaum al-Jumu'a*

¹³Nasā'i, *fī Dhikr al-Sā'a* | Muwaṭṭa', *mā Ja' fī al-Sā'a*

الآخِرُونَ السَّاقُونَ يَوْمَ الْقِيَامَةِ، بَئْدَ أَنْهُمْ أَوْتُوا الْكِتَابَ مِنْ قَبْلِنَا، ثُمَّ هَذَا يَوْمُهُمُ الَّذِي فُرِضَ عَلَيْهِمْ فَاتَّخَلُو فِيهِ، فَهَذَا اللَّهُ، فَإِنَّا سُلْطَانُ لَنَا فِيهِ تَبَعُّ، الْيَهُودُ عَدُّا وَالنَّصَارَى بَعْدَ عَدِّ

Abū Huraira ﷺ narrates that the Blessed Prophet ﷺ said:

We were the last [on this earth], but will be the first on the Day of Judgment, though the People of the Book received their books before us. Allah ﷺ made this day compulsory upon them, but they differed in it. Then, Allah ﷺ guided us [and we were granted this day], and thus [we see that] others became our followers [in this matter]; the day of the Jews being one day after, and the Christians the following day.¹⁴

عَنْ أَبِي هُرَيْرَةَ وَحْدَنِيَّةَ قَالَا قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَضَلَّ اللَّهُ عَنِ الْجَمْعَةِ مَنْ كَانَ قَبْلَنَا فَكَانَ لِلْيَهُودِ يَوْمُ السَّبْتِ وَكَانَ لِلنَّصَارَى يَوْمُ الْأَحَدِ فَجَاءَ اللَّهُ بِنَا فَهَذَا اللَّهُ يَوْمُ الْجَمْعَةِ فَجَعَلَ الْجَمْعَةَ وَالسَّبْتَ وَالْأَحَدَ وَكَذَلِكَ هُمْ تَبَعُّنَا يَوْمَ الْقِيَامَةِ تَبَعُّنَ الْآخِرُونَ مِنْ أَهْلِ الدُّنْيَا وَالْأُولَوْنَ يَوْمَ الْقِيَامَةِ الْمُفَضِّلُ لَهُمْ قَبْلَ الْخَلَاقِ

Abū Huraira ﷺ and Hudhaifa ﷺ narrated that the Blessed Prophet ﷺ said:

Allah ﷺ turned away the nations that came before us from Jumu'a; thus, Saturday was for the Jews and Sunday for the Christians. Then, Allah ﷺ brought us and guided us towards Jumu'a and made Jumu'a, then Saturday and then Sunday. [As our day precedes theirs] likewise, we will precede them on the Day of Judgment. We are the last in the world, but the first on the Day of Judgment; we will be judged prior to anyone else.¹⁵

THE DIFFERENCE BETWEEN OUR JUMU'A & THE SABBATH OF THE JEWS

Generally, when the People of the Book learn that Muslims also have a special day of worship, they compare it to the Sabbath, though there is no similarity between the two.

Firstly, the People of the Book believe that one day of the week is for rest because God created the skies and the earth in six days and rested on the seventh. Secondly, they have become inured to the belief that the

¹⁴Bukhārī, *Fard al-Jumu'a* | Muslim, *Hidāyat Hādhībi al-Umma*

¹⁵Muslim, *Hidāyat Hādhībi al-Umma*

Sabbath is the only day of worship and because of that they do not have to worship Him on any other day of the week. On the other hand, Jumu'a is an existentially blessed day in Islam. It is a time for Muslims to come together [for worship] and to increase worship more than on other days. At the same time, one may continue to do business or go to work like on any other day of the week. Allah ﷺ Himself says in His holy book:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِي لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعُوا إِلَى ذِكْرِ اللَّهِ وَدَرِّوا الْبَيْعَ ذَلِكُمْ خَيْرٌ
لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

O you who believe, when [the adhān] is called for ṣalāt on the day of Jumu'a, then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew. And when ṣalāt has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often so that you may succeed.¹⁶



¹⁶62:9–10



Chapter 2

HISTORY OF JUMU'A

JUMU'A IS COMPULSORY

The compulsoriness of ṣalāt al-Jumu'a is established in the Qu'ran, Sunna, and [Scholarly] Consensus [*Ijmā'*], and there is no second opinion about its being compulsory. Anyone who denies this leaves the fold of Islam. It is the most important of all ṣalāts and the most essential of all compulsory deeds. Allah ﷺ states in the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعُوا إِلَى ذِكْرِ اللَّهِ وَدَمِرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُشِّفْتُمْ عَلَمُونَ

*O you who believe, when [the adhān] is called for ṣalāt on the day of Jumu'a, then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew.*¹⁷

And the Blessed Prophet ﷺ said:

رَوَاحَ الْجُمُعَةُ وَاجِبٌ عَلَى كُلِّ مُحْسِنٍ

Attending Jumu'a is compulsory upon every [male] adult.¹⁸

THE FIRST JUMU'A IN ISLAM

عَنْ أَبْنَ عَبَّاسٍ قَالَ أَذِنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجُمُعَةَ قَبْلَ أَنْ يُهَا جِرَ وَلَمْ يَسْتَطِعْ أَنْ يَجْعَمَ

¹⁷62:9

¹⁸Nasā'i, *al-Tashdīd fi al-Takhalluf*

بِسْكَةٍ فَكَتَبَ إِلَى مُصَبِّبٍ بْنِ عُمَيْرٍ أَمَّا بَعْدُ فَأَنْظَرَ الْيَوْمَ الَّذِي تَجْهَرُ فِيهِ الْيَهُودُ بِالْبَئْرِ فَاجْمَعُوا نِسَاءَكُمْ وَأَبْنَاءَكُمْ فَإِذَا مَالَ النَّهَارُ عَنْ شَطْرِهِ عِنْدَ الرَّوَالِ مِنْ يَوْمِ الْجُمُعَةِ فَقَرِبُوا إِلَى اللَّهِ بِرَكْتَيْنِ قَالَ فَهُوَ أَوَّلُ مَنْ جَمَعَ حَسَنَةً قَدِيمَ التَّبِيَّنِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ فَجَمَعَ عِنْدَ الرَّوَالِ مِنَ الظَّهَرِ وَأَظْهَرَ ذَلِكَ

It is narrated by ‘Abd Allāh ibn ‘Abbās ﷺ that:

The Blessed Prophet ﷺ allowed Jumu‘a before migration. He himself could not perform Jumu‘a in Makka, but wrote to Muṣ‘ab ibn ‘Umair ﷺ saying, “Avoid the day on which the Jews recite the Psalms loudly, then gather your women and children on Jumu‘a after noon and gain closeness to Allah ﷺ with two units [rak‘a].”

‘Abd Allāh ibn ‘Abbās ﷺ says:

Muṣ‘ab ibn ‘Umair ﷺ was the first to lead Jumu‘a until the Blessed Prophet ﷺ migrated to Madina and began leading Jumu‘a at the time of zuhr [after noon] in public.¹⁹

Tabarānī narrates a similar ḥadīth in his *al-Mu‘jam al-Kabīr* from Abū Mas‘ūd ﷺ:

عَنْ أَبِي مَسْعُودٍ قَالَ أَوَّلُ مَنْ قَدِيمَ مِنَ الْمُهَاجِرِينَ الْمَدِينَةَ مُصَبِّبُ بْنُ عُمَيْرٍ وَهُوَ أَوَّلُ مَنْ جَمَعَ بِهَا يَوْمَ جُمُعَهُمْ قَبْلَ أَنْ يَقْمِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى لِهِمْ

Abū Mas‘ūd Anṣārī ﷺ says:

The first of the Emigrants [*muhājirīn*] to arrive in Madina was Muṣ‘ab ibn ‘Umair ﷺ, and he was also the first to lead Jumu‘a. He led Jumu‘a before the Blessed Prophet ﷺ migrated to Madina.²⁰

The aforementioned narrations indicate that the first to lead Jumu‘a was Muṣ‘ab ibn ‘Umair ﷺ, though other ahadīth state that it was As‘ad ibn Zarāra ﷺ.

It is known that Muṣ‘ab ibn ‘Umair ﷺ was a guest at As‘ad ibn Zarāra’s ﷺ home and that As‘ad ibn Zarāra ﷺ facilitated the first Jumu‘a in Madina. In that case, it is most likely that the ahadīth that narrate his being the first to lead Jumu‘a mean to say that he was the first to

¹⁹al-Talkhīṣ al-Khabīr, *Kitāb al-Jumu‘a*, 2/57

²⁰al-Mu‘jam al-Kabīr, *al-Bāb al-Rābi‘* 12/231

initiate the first Jumu'a in Madina, not the first to lead it. And only Allah ﷺ knows best.

THE FIRST JUMU'A OF THE BLESSED PROPHET ﷺ

When the Blessed Prophet ﷺ migrated to Madina, he stayed in Qubā' [in the outskirts of Madina] for approximately fourteen days but never led Jumu'a there since it was a small village [Jumu'a is not permitted in villages as will be mentioned later, Allah ﷺ willing]. When he continued his journey from Qubā' to Madina, he led Jumu'a in the tribe of Banū Salama ibn Auf. This was his first Jumu'a.²¹

The masjid built on the site where the Blessed Prophet ﷺ first led Jumu'a is called Masjid Jumu'a. His first Jumu'a sermon is also preserved as narrated by Qurṭubī as follows:

الْحَمْدُ لِلّٰهِ أَحَمْدٌ وَأَسْعِينُهُ وَأَسْعَفُرُهُ وَأَسْهَدُهُ وَأَوْمَنُ بِهِ وَلَا أَكْفُرُهُ وَأَعَايِي مَنْ يُكْفُرُ بِهِ وَأَشَهِدُ
أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشَهِدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ بِالْهُدًى وَدِينُ الْحَقِّ
وَالثُّورُ وَالْمَوْعِظَةُ وَالْحُكْمَةُ عَلَى فُتُّرَةِ مِنَ الرَّسُولِ وَقَلْتُ مِنَ الْعِلْمِ وَضَلَّلَتِ مِنَ النَّاسِ وَأَنْطَاعَ مِنَ
الزَّمَانِ وَدُوَّنَ مِنَ السَّاعَةِ وَغُرِبَ مِنَ الْأَجَلِ وَمَنْ يَطِعُ اللّٰهَ وَرَسُولَهُ فَقَدْ رَشَدَ وَمَنْ يَعْصِ اللّٰهَ وَرَسُولَهُ
فَقَدْ غَوَى وَفَرَطَ وَضَلَّ ضَلَالًا بَعِيدًا أَوْصِيْكُمْ بِتَقْوَى اللّٰهِ فَإِنَّهُ خَيْرٌ مَا أَوْصَى بِهِ الْمُسْلِمُ الْمُسْلِمُ أَنْ
يَحْصُّهُ عَلَى الْآخِرَةِ وَأَنْ يَأْمُرَهُ بِتَقْوَى اللّٰهِ وَأَحْذَرُهُ مَا حَذَرَكُمُ اللّٰهُ مِنْ نَفْسِهِ فَإِنْ تَقْوَى اللّٰهُ لَمْ يَلْمِعَ
بِهِ عَلَى وَجْهِ مَخَافَةٍ مِنْ رِبِّهِ عَوْنَ صِدْقٌ عَلَى مَا تَبْغُونَ مِنْ أُمُرِ الْآخِرَةِ وَمَنْ يُصْلِحُ الدُّرْيَيْدَ بَيْنَهُ وَبَيْنَ
رِبِّهِ مِنْ أُمُرِهِ فِي السَّرِّ وَالْعَلَانِيَةِ لَا يَتَبَيَّنُ بِهِ إِلَّا وَجْهُ اللّٰهِ يَكُنْ لَهُ ذِكْرًا فِي عَاجِلِ أُمُرِهِ وَذُخْرًا فِيمَا
بَعْدَ الْمَوْتِ حِينَ يَقْرَئُ الْمَرءُ إِلَى مَا قَدَّمَ وَمَا كَانَ مِمَّا سَوَى ذَلِكَ يَوْمًا لَوْ أَنْ بَيْنَهُ وَبَيْنَهُ أَمْدًا بَعِيدًا
وَيُحَدِّرُكُمُ اللّٰهُ نَفْسَهُ وَاللّٰهُ رَءُوفٌ بِالْبَيْدَادِ هُوَ الَّذِي صَدَقَ قَوْلُهُ وَأَنْجَزَ وَعْدَهُ لَا خَلْفَ لِذَلِكَ فَإِنَّهُ
يُؤُولُ تَعَالَى مَا يُدَبِّلُ الْقَوْلُ لَدِيَ وَمَا أَنَا بِظَلَالِمٍ لِلْتَّبَيِّدِ فَاقْتُلُوا اللّٰهَ فِي عَاجِلِ أُمُرِكُمْ وَأَجْلِهِ فِي السَّرِّ
وَالْعَلَانِيَةِ فَإِنَّهُ مَنْ يَقِنُ اللّٰهُ يُكَفِّرُ عَنْهُ سَيِّئَاتِهِ وَيُعَظِّمُ لَهُ أَجْرًا وَمَنْ يَقِنُ اللّٰهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا وَلَنَّ

²¹Rūḥ al-Ma‘ānī, 14/101 | Tafsīr al-Qurṭubī, 18/98

نَّهَا اللَّهُ تَوْقِيْ مَفْتِهِ وَتَوْقِيْ عُقُوبَتِهِ وَتَوْقِيْ سُخْطَهِ وَإِنْ نَّهَا اللَّهُ تَبَيَّنُ الْوُجُوهُ وَتُرْضِيْ الرَّبَّ وَتَرْفَعُ الدَّرَجَةَ فَحَدُّوا بِحَيْطَكُمْ وَلَا تُنْتَرُطُوا فِي جَنْبِ اللَّهِ فَقَدْ عَلِمْكُمْ كَاهِ وَهَجَ لَكُمْ سَبِيلَهُ يَعْلَمُ الَّذِينَ صَدَقُوا وَيَعْلَمُ الْكَاذِبِينَ فَأَحْسِنُوا كَمَا أَحْسَنَ اللَّهُ إِلَيْكُمْ وَعَادُوا أَعْدَاءَهُ وَجَاهُدُوا فِي اللَّهِ حَقَّهُ جِهَادِهِ هُوَ أَجْبَاهُكُمْ وَسَمَاكُمُ الْمُسْلِمِينَ لِيُهُوكَ مِنْ هَلَكَ عَنْ بَيْنَهُ وَيَحْيَا مِنْ حَيٍّ عَنْ بَيْنَهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

All praise is due to Allah ﷺ; I praise Him, ask only Him for help, and ask Him alone for guidance and His mercy. I have faith in Him only. Do not disbelieve in Him, despise those who deny Him, and I bear witness that there is no lord but Allah ﷺ. He is alone; He has no equal and I bear witness that Muḥammad ﷺ is His servant and His prophet whom Allah ﷺ sent for guidance, the true way, light, sincere advice and wisdom at a time when the delegation of prophets to this world had ceased, knowledge was meager, the majority had deviated from the straight path, time was at its end, the Day of Judgment was near and the world had fulfilled its time-frame. Those who follow Allah ﷺ and His Blessed Prophet ﷺ have found the true path, and those who disobey Allah ﷺ and His Blessed Prophet ﷺ have strayed and trespassed the boundaries [set by Allah ﷺ and His Blessed Prophet ﷺ] and have fallen in the abyss of deviation. I advise you to hold onto taqwā, and the best advice a Muslim can give another is that he encourage him towards the Hereafter and ask him to hold tight to the taqwā of Allah ﷺ; and fear Allah ﷺ the way He demands that you fear Him, because the best way to attain the things you desire in the Hereafter is to fear Him.

And whosoever perfects his relationship with Allah ﷺ in his public and private life, and does so only to please Allah ﷺ, will be remembered and honored in this world. It will help him after death, on the day when he will be most in need of the good deeds he sent before him and on the day when he will wish his bad deeds were as far as could be from him. Allah ﷺ tells you to fear Him and He is merciful upon His servants. He is the Creator who spoke the truth and fulfilled His promise, which cannot be broken. Verily, Allah ﷺ says, "Nothing can be changed before me and I am not unjust upon mankind."

Fear Allah ﷺ in your public and private affairs of the material world and the Hereafter because the sins of one who has taqwā are forgiven and his good deeds are increased. And whosoever has taqwā achieves true success. And verily taqwā protects against His wrath, His punishment and His anger. Taqwā illuminates the faces and pleases the Creator and raises one's status, so take your portion of this taqwā and do not fall short in this matter. Verily, He taught you His book and showed you His way so that He knows the truthful from the liars. Thus, be good to others as Allah ﷺ is good to you, and make His enemies your enemies and strive to achieve Allah ﷺ as you ought to strive. He himself chose you and gave you the name Muslim so that he who perishes, perishes upon proof and he who lives, lives upon proof.

The power to save from sin and to perform good deeds comes from Allah ﷺ alone. Therefore, remember Allah ﷺ in abundance and make preparation for that which comes after death. Verily, he who clears that which is between him and Allah ﷺ, He will be sufficient for him and in his affairs with others because Allah ﷺ makes decisions about people and people do not make decisions about Him, nor do they have any right to. Allah ﷺ is the greatest. The power to save from sin and to permit good deeds is from Allah ﷺ alone.

THE FIRST MASJID WHERE JUMU'A WAS HELD AFTER THE MASJID OF THE BLESSED PROPHET ﷺ

The first masjid where Jumu'a was held after the masjid of the Blessed Prophet ﷺ was Masjid 'Abd al-Qais in Juwāthā, Bahrain.

عَنْ أَبْنَى عَبَّاسٍ أَنَّهُ قَالَ إِنَّ أَوَّلَ جُمُعَةً جَمِيعَتْ بَعْدَ جُمُعَةٍ فِي مَسْجِدِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي مَسْجِدِ عَبْدِ الْقَيْسِ يَحْوَلُ إِلَيْهِ مِنَ الْبَعْرِينِ

'Abd Allāh ibn 'Abbās ﷺ said:

The first masjid where Jumu'a was held after the masjid of the Blessed Prophet ﷺ, was Masjid 'Abd al-Qais in Juwāthā, Bahrain.²²



²² Bukhārī, *al-Jumu'a fi al-Qurā*



Chapter 3

COMPULSORINESS OF JUMU‘A

WHO MUST PRAY JUMU‘A

There are two types of conditions for Jumu‘a to become compulsory. The first type of conditions are those that make Jumu‘a compulsory upon the individual, while the second are those that make the establishing of Jumu‘a compulsory.

In brief, if the first type of conditions are fulfilled but the second are not yet fulfilled, this individual [upon whom Jumu‘a has been made compulsory] is not required to pray Jumu‘a until after the fulfillment of the second type of conditions.

In this section, we will focus on the first set of conditions necessary for Jumu‘a to become compulsory on an individual. These conditions are as follows:

1. **To be male:** Jumu‘a is not compulsory upon women; it is better for them to pray zuhr at home than to pray Jumu‘a.
2. **To be free:** Jumu‘a is not compulsory upon slaves.
3. **To be an adult:** Jumu‘a is not compulsory upon children.
4. **To be in good health:** Jumu‘a is not compulsory upon a disabled person who is unable to go to the masjid or for whom going to Jumu‘a will aggravate his condition. Likewise, Jumu‘a is not compulsory upon the elderly if going for Jumu‘a exacerbates their condition.

عَنْ طَارِقِ بْنِ شَهَابٍ عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ الْجُمُعَةُ حَقٌّ وَاجِبٌ عَلَى كُلِّ

مُسْلِمٌ فِي جَمَاعَةِ الْأَرْبَعَةِ عَبْدٌ مَمْلُوكٌ أَوْ اِنْتَهَا أَوْ صَبِّيٌّ أَوْ مَرِيضٌ

It is narrated by Tāriq ibn Shihāb ﷺ that the Blessed Prophet ﷺ said:

Jumu'a with the congregation is compulsory upon every Muslim except four types of people: a slave, a woman, a child, and a bedridden person.²³

This same narration is to be found in the *Mustadrak* of Hākim by Abū Mūsā Ash'arī ﷺ:

عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَطِيَّةَ عَنْ جَدِّهِ أَمِ عَطِيَّةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَمَّا قَدِمَ الْمَدِينَةَ جَمَعَ نِسَاءَ الْأَنْصَارِ فِي بَيْتِ فَارُسَلَ إِلَيْنَا عُمَرَ بْنَ الْخَطَّابِ قَفَّامًا عَلَى الْبَابِ فَسَلَّمَ عَلَيْنَا فَرَدَدَنَا عَلَيْهِ السَّلَامَ ثُمَّ قَالَ أَنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِلَيْكُنَّ وَأَمْرَنَا بِالْعِدَيْنِ أَنْ تُخْرِجَ فِيهِمَا الْحِيْضَرَ وَالْعُقْنَ وَلَا جُمُعَةَ عَلَيْنَا وَهَاهَا
عَنِ اِتَّبَاعِ الْجَنَائِزِ

Umm 'Aṭiyya ﷺ said:

When the Blessed Prophet ﷺ entered Madina, he gathered all the women of the Ansar in one house and sent 'Umar ﷺ to us. 'Umar ﷺ came by the door and greeted us, to which we returned the greeting. He then said, "I have been sent to you by the Blessed Prophet ﷺ." He told us to take the adolescent girls and menstruating women with us for 'Eid prayer, that Jumu'a was not compulsory upon us and that we were forbidden from attending funeral prayers [*salāt al-janāza*].²⁴

5. To reside in a city: Jumu'a is not compulsory upon a traveler.²⁵

عَنْ أَبْنَ عُمَرَ قَالَ لَا جُمُعَةَ عَلَى مُسَافِرٍ

It is narrated by 'Abd Allāh ibn 'Umar ﷺ that the Blessed Prophet ﷺ said:

Jumu'a is not compulsory upon a traveler.

²³Abū Dāwūd, *al-Jumu'a li al-Mamlūk*

²⁴Abū Dāwūd, *Khurūj al-Nisā' li al-Īd*

²⁵al-Sunan al-Kubrā, 3/184

عَنْ الْحَسَنِ قَالَ كَمَا مَعَ عَبْدِ الرَّحْمَنِ بْنِ سَمْرَةَ بِخُرَاسَانَ قَصْرُ الصَّلَاةِ وَلَا جُمُعٌ

Hasan says:

We were with 'Abd al-Rahmān ibn Samura ﷺ in Khurāsān, in the path of Allah ﷺ. We shortened our ṣalāt [qasr] and did not pray Jumu'a.²⁶

Also, the Blessed Prophet ﷺ and the rightly guided caliphs did not pray Jumu'a when on a journey. However, a traveler can lead Jumu'a if he chooses to [though Jumu'a is not compulsory upon him]. Imam Nawawī even proclaims a consensus of all the scholars on this in *Sharḥ al-Muhadhdhab*.

Jumu'a is compulsory upon those who fulfill the aforementioned conditions except when one cannot attend the congregation because of a severe rainstorm, snowstorm, strong winds or one feels threatened by something or someone.

Note: Jumu'a is not compulsory if any one of the aforementioned conditions is not fulfilled, but if one prays Jumu'a he is not required to pray zuhr again.

THE CONDITIONS FOR ESTABLISHING JUMU'A

The second type of conditions are those which are necessary to establish Jumu'a itself. If these conditions are not fulfilled, Jumu'a will be void and one will have to pray zuhr.

1. Jumu'a must be held in a city

a. Hadith #1:

Jumu'a is not compulsory upon Muslims who live in rural areas. If they do, their Jumu'a will be invalid and they will have to pray zuhr again.

Alī ﷺ said:

لَا جُمُعَةَ وَلَا شَرِيقٌ لِأَفِي مِصْرٍ جَامِعٍ

There is no Jumu'a or 'Eid except in a central city.²⁷

²⁶Ibid, 3/185

²⁷Muṣannaf Ibn Abī Shaiba, 2/10 | al-Sunan al-Kubrā 3/179 | Muṣannaf 'Abd al-Razzāq, 3/167 | Mushkil al-Āthār 3/150

b. Ḥadīth #2:

عَنْ أَبِي هُرَيْرَةَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَمْسَةٌ لَا جُمُعَةَ عَلَيْهِمُ الْمُرْأَةُ
وَالْمُسَافِرُ وَالْعَبْدُ وَالصَّبِيُّ وَأَهْلُ الْبَادِيَةِ

It is narrated by Abū Huraira ﷺ that the Blessed Prophet ﷺ said:

Jumu'a is not compulsory upon five types of people: woman, traveler, slave, child and dwellers of the village.²⁸

c. Ahadīth #3, 4 and 5:

وَقَالَ عَطَاءً إِذَا كُنْتَ فِي قَرْيَةٍ جَامِعَةٌ كُنْوَدِيٌّ بِالصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَحَقٌّ عَلَيْكَ أَنْ
شَهَدَهَا سَمِعْتَ النِّدَاءَ أَوْ لَمْ تَسْمِعْهُ

Atā' said:

When you are in a central city and the adhān is called out for Jumu'a, it is incumbent upon you to attend Jumu'a regardless of whether you heard the adhān or not.²⁹

For this same reason, the Blessed Prophet ﷺ never established Jumu'a in Masjid Qubā' and also Jumu'a was never held in the outbound areas of Madina [awāli]. The people of these areas would alternate in praying Jumu'a behind the Blessed Prophet ﷺ in Madina [so that everyone had the opportunity to pray behind the Blessed Prophet ﷺ]. This is mentioned in a ḥadīth by 'Āisha ﷺ.

عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَتْ كَانَ النَّاسُ يُثَابُونَ يَوْمَ الْجُمُعَةِ
مِنْ مَنَازِلِهِمْ وَالْعَوْرَى

'Āisha ﷺ, the wife of the Blessed Prophet ﷺ said:

People alternated on coming for Jumu'a from their homes and the outbound areas.

This ḥadīth indicates that Jumu'a was not compulsory upon the villagers because the ḥadīth clearly states that they attended

²⁸al-Sunan al-Kubrā, 19/111

²⁹Bukhārī, min aīna Tu'tā al-Jumu'a

Jumu'a on alternate weeks. Had it been compulsory, they all would have come for Jumu'a, and if they had not, the Blessed Prophet ﷺ would certainly have enjoined praying Jumu'a in Madina. However, since the outbound areas comprised of villages and hamlets, they could not hold their own Jumu'a.

Also, when 'Eid came on a Jumu'a during the caliphate of 'Uthmān رضي الله عنه, he delivered the sermon and said [at the end], addressing the villagers from the outbound areas:³⁰

يَا أَيُّهَا النَّاسُ إِنَّ هَذَا يَوْمٌ قَدْ اجْتَمَعَ لِكُمْ فِيهِ عِبَادٌ فَمَنْ أَحَبَّ أَنْ يَنْتَظِرَ الْجُمُعَةَ مِنْ أَهْلِ
الْعَوَالِي فَلِيَنْتَظِرْ وَمَنْ أَحَبَّ أَنْ يَرْجِعَ فَقَدْ أَذِنْتُ لَهُ

O people! Two "Eids have coincided on this day. Whoever among the people of the outbound areas wishes to stay behind for Jumu'a may stay behind, and if anyone wishes to go, I allow them to return.³¹

[‘Uthmān رضي الله عنه permitted them to leave only because Jumu'a was not compulsory on them. However, we should remember that these areas are now in the city limits of Madina].

For the same reason, the Blessed Prophet ﷺ combined zuhr and 'asr in 'Arafāt [in hajj], though it is clear from the ahādīth that the day of 'Arafāt [9th of *Dhu al-Hijja*] fell on a Jumu'a the year the Blessed Prophet ﷺ performed hajj. However, since 'Arafāt was unpopulated, the Blessed Prophet ﷺ did not lead Jumu'a there.

Also, it was easier upon people from the outbound areas to pray Jumu'a in their own localities than in Madina since traveling was considerably more difficult in those times. If praying Jumu'a in the city was not conditional, they certainly would have established Jumu'a in their localities. And if that had been the case [that they established Jumu'a in their localities], then the masjid of 'Abd al-Qais [Juwātha, Bahrain] would not have been the second masjid in which Jumu'a was held after the masjid of the Blessed Prophet ﷺ.

'Abd Allāh ibn 'Abbās رضي الله عنهما said:

³⁰Ibid

³¹Muwaṭṭa', *al-Amr bi al-Ṣalā* | Bukhārī, *mā Yu'kalu min Luḥūm*

The first masjid where Jumu'a was held after the masjid of the Blessed Prophet ﷺ was Masjid 'Abd al-Qais in Juwāthā, Bahrain.³²

d. Hadīth #6:

Enroute to Madina, the Blessed Prophet ﷺ stayed in Qubā' for fourteen days as mentioned in *Bukhārī*. Though Jumu'a was compulsory before migration, the Blessed Prophet ﷺ did not lead Jumu'a in Qubā'. Instead, he prayed his first Jumu'a upon arriving in Madina [a historical fact all ḥadīth masters, exegetes and historians agree upon].

2. **Jumu'a cannot be held in dār al-harb** [a state openly hostile to Muslims] as in Makka at the time of the Blessed Prophet ﷺ. This is why the Blessed Prophet ﷺ never prayed Jumu'a in Makka [before migration], though his Companions ﷺ had already established it in Madina.

3. **Praying ṣalāt with congregation**

a. A congregation comprises of at least three people.

عَنْ طَارِقِ بْنِ شِهَابٍ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ الْجُمُعَةُ حُقُوقٌ وَاجِبٌ
عَلَى كُلِّ مُسْلِمٍ فِي جَمَاعَةٍ إِلَّا أَرْبَعَةً عَبْدٌ مَمْلُوكٌ أَوْ امْرَأَةٌ أَوْ صَحِيْرٌ أَوْ مَرِيضٌ

It is narrated by Ṭāriq ibn Shihāb ﷺ that the Blessed Prophet ﷺ said:

Jumu'a with congregation is compulsory upon every Muslim except four types of people: a slave, a woman, a child and a bedridden person.³³

Note: This ḥadīth indicates that Jumu'a can only be established by congregation.

The scholars are unanimous in that Jumu'a cannot be held without a congregation because the word "Jumu'a" itself is derived from *jam'un* (جَمْع), which means three or more of something. But the question is how many people make a congregation?

The scholars disagree on this issue since there is no mention in any ḥadīth of the least number of people required to establish

³²Bukhārī, *al-Jumu'a fi al-Qurā'*

³³Abū Dāwūd, *al-Jumu'a li al-Mamlūk*

a congregation. Though, in Arabic, the word “Jumu'a” itself signifies at least three [of something], meaning that according to the Qur'ān, there must be at least three people to establish Jumu'a.

4. Delivering a sermon

- a. Jumu'a is invalid without a sermon. The Blessed Prophet ﷺ never led Jumu'a without a sermon. The conditions for and details of a sermon will be mentioned in a later chapter.

5. To be within the time of Jumu'a

- a. The time of Jumu'a is the same as zuhr [which is afternoon] until the beginning of 'Aṣr time. Had it been any other time, the Blessed Prophet ﷺ would have informed us about it. Since Jumu'a is at the same time as zuhr, we see no mention of any specific time for Jumu'a in the ḥadīth. Once it is understood that Jumu'a begins afternoon, it is also understood that its integrals [i.e., the adhān, the sermon and ṣalāt] cannot be held before noon time either.
- b. Jumu'a ends when 'aṣr begins.

عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يُصَلِّي الْجُمُعَةَ حِينَ تَبْلُغُ
الشَّمْسُ

Anas ibn Mālik ﷺ said:

The Blessed Prophet ﷺ would lead Jumu'a after noon.

In this ḥadīth, Anas ibn Mālik ﷺ is describing the habit of the Blessed Prophet ﷺ the habit that he would always pray Jumu'a after noon. This is why Imam Bukhārī titled the chapter [under which the abovementioned ḥadīth is narrated], *Bāb Waqt al-Jumu'a idhā Zālat al-Shams* (chapter on the time of Jumu'a being after noon).³⁴

عَنْ إِبْرَاهِيمَ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ عَنْ أَبِيهِ قَالَ كُلُّ نَجْمٍ مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ - إِذَا رَأَتِ الشَّمْسَ فَلَمْ يَرْجِعْ سَبْعَ الْفَنَاءِ

Salama ibn Akwa' ﷺ said:

³⁴Bukhārī, *Waqt al-Jumu'a* | Tirmidhī, *mā Jā' fī Waqt al-Jumu'a*

We used to prayed Jumu'a with the Blessed Prophet ﷺ after noon and returned following the shadow³⁵.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا زَالَتِ الشَّمْسُ صَلَّى الْجُمُعَةَ

Jâbir ibn 'Abd Allâh ﷺ said:

The Blessed Prophet ﷺ prayed Jumu'a after noon.³⁶

عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَاطِيِّ عَنْ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ بَيْنَا حَنُونُ مَعَهُ يَوْمَ الْجُمُعَةِ فِي مَسْجِدِ الْكُوفَةِ وَعَمَّارُ بْنُ يَاسِرٍ أَمِيرُ عَلَى الْكُوفَةِ لَعْمَرُ بْنُ الْخَطَّابِ وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ عَلَى بَيْتِ الْمَالِ إِذْ نَظَرَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ إِلَى الظَّلَلِ فَرَأَهُ قَدْرَ الشَّرَكِ فَقَالَ إِنْ يُصْبِطْ صَاحِبُكُمْ سَنَةً يَتَكَبَّرُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ الآنَ قَالَ فَوَاللَّهِ مَا فَرَغَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ مِنْ كَلَمِهِ حَتَّى خَرَجَ عَمَّارُ بْنُ يَاسِرٍ يَقُولُ الصَّلَاةَ

Muhammad ibn Ka'b al-Qurazî said:

A person told me, "Once we were with 'Abd Allâh ibn Mas'ûd ﷺ on the day of Jumu'a. At the time, 'Umar ﷺ had appointed 'Ammâr ibn Yâsir ﷺ the governor and 'Abd Allâh ibn Mas'ûd ﷺ the treasurer of Kûfa. 'Abd Allâh ibn Mas'ûd ﷺ suddenly noticed that the shadow was equal to a shoelace. He said, 'If 'Ammâr ﷺ follows the Sunna he will appear right about now.'" The narrator said, "'Abd Allâh ibn Mas'ûd ﷺ had only completed his sentence that 'Ammâr ibn Yâsir ﷺ appeared to lead Jumu'a and was saying, 'şalât, şalât!'³⁷"

عَنْ سُوِيدِ بْنِ غَفَلَةَ أَنَّهُ صَلَّى مَعَ أَبِيهِ بَكْرٍ وَعَمَّرَ حِينَ زَالَتِ الشَّمْسُ

Suwaid ibn Ghafala ﷺ said:

I prayed şalât behind Abû Bakr ﷺ and 'Umar ﷺ after noon.³⁸

³⁵Muslim, *Şalât al-Jumu'at in Tazül al-Shams* | Ibn Habbân, *Mawâqit al-Şalâh*

³⁶al-Mu'jam al-Ausat, *Bâb al-Mîm* 14/208

³⁷Musnad Ahmed, *Musnad 'Abd Allâh ibn Mas'ûd*, 9/198

³⁸Fâth al-Bârî, *Waqt al-Jum'at idhâ Zâlat al-Shams*

عَنْ مَالِكِ بْنِ أَبِي عَامِرٍ قَالَ كُثُرٌ أَرَى طَنَفَسَةً لَعَقِيلَ بْنِ أَبِي طَالِبٍ تُطْرَحُ يَوْمَ الْجُمُعَةِ
إِلَى جِدَارِ الْمَسْجِدِ الْغَرْبِيِّ فَإِذَا غَشِيَّهَا طَلْلُ الْجِدَارِ خَرَجَ عَمْرُ

In the narration of *Muwatṭa'*, Mālik ibn Abī ‘Āmir said:

I observed that ‘Aqīl ibn Abī Ṭālib’s ﷺ shawl would be spread out by the western wall of the masjid. When the shadow of the wall covered the shawl, ‘Umar ﷺ would arrive to lead Jumu‘a.³⁹

عَنْ أَبِي إِسْحَاقَ أَنَّهُ صَلَّى خَلْفَ عَلَى الْجُمُعَةِ بَعْدَ مَا زَالَتِ الشَّمْسُ

Abū Iṣhāq said he prayed Jumu‘a behind ‘Alī ﷺ after noon.⁴⁰

The aforementioned ahādīth clearly state that the Blessed Prophet ﷺ, the four rightly guided caliphs and other Companions ﷺ prayed Jumu‘a after noon only. Though some scholars hold the opinion that Jumu‘a can be held before noon, there is little evidence from the ahādīth to support that view.

The Blessed Prophet ﷺ taught his umma the different times of the ḥalāts. If the time for Jumu‘a was any different from zuhr, he would definitely have mentioned it in the ahādīth. On the contrary, we learn from the abovementioned ḥadīth in *Bukhārī* and *Muslim* that the Blessed Prophet ﷺ would always lead Jumu‘a after noon.

The strongest evidence presented by those who say Jumu‘a can be held before noon are given below.

عَنْ سَهْلٍ قَالَ مَا كَانَ قَبْلُ وَلَا تَغْدَى إِلَّا بَعْدَ الْجُمُعَةِ

b. Sahl ﷺ said:

We ate and napped [*qailūla*] after Jumu‘a.⁴¹

c. The word used in the above ḥadīth for eating is *ghadā’*. *Ghadā’*

³⁹Ibid

⁴⁰Ibid

⁴¹Bukhārī, *Qaul Allāh fā idhā Qudiyat al-Ṣalā* | Muslim, *Ṣalāt al-Jumu‘at idhā Tazūla* [with slightly different wording]

in Arabic is the meal eaten between sunrise and noon. In this ḥadīth, *ghadā'* is narrated as occurring before Jumu'a [which means that Jumu'a must be before noon].

But the context of the ḥadīth clearly indicates that the Companion ﷺ is saying that they ate before ṣalāt in regular days and after Jumu'a on the day of Jumu'a. In one ḥadīth, the Blessed Prophet ﷺ used the same word *ghadā'* for the meal before sunrise [*suhūr*].

It is narrated by Irbād ibn Sāriah ﷺ that the Blessed Prophet ﷺ said:

هُلْمَ إِلَى الْفَدَاءِ الْمُبَارَكِ

Come and eat the blessed meal [*ghadā'*].⁴²

Ghadā' in this ḥadīth refers to the meal before sunrise, though in Arabic the meal before sunrise is not called *ghadā'*. Would it be right for anyone to deduce from this ḥadīth that the Blessed Prophet ﷺ ate the pre-sunrise meal after sunrise [while he was fasting] because the word *ghadā'* is used in the ḥadīth?

- d. Some people take evidence from a ḥadīth of Muslim narrated by Salama ibn Akwā' ﷺ:

عَنْ إِيَّاسِ بْنِ سَلَمَةَ بْنِ الْأَكْعَجِ عَنْ أَبِيهِ قَالَ كُلَا نُصْلِي مَعَ رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- الْجُمُعَةَ فَتَرْجُعُ وَمَا نَجِدُ لِلْحِيطَانِ فَيَا سَتَّنْظِلُ بِهِ

He said:

We would return from Jumu'a with the Blessed Prophet ﷺ and see that the walls did not shade us [i.e., did not cast a long shadow to offer them shade].⁴³

The point of this ḥadīth is to show that the Blessed Prophet's ﷺ sermon and Jumu'a were short. Though the walls cast a shadow, they were never long enough to shade anyone. Also, walls were built close to the ground in those times, which means that it would take longer for the walls to produce a shadow long enough for one to take shade under.

⁴²Abū Dāwūd, *man Sammā al-Suhur al-Ghadā'* | Nasā'i, *Tasmiyat al-Suhur Ghadā'an*

⁴³Muslim, *Salāt al-Jumu'a Hin Tazūl al-Shams*

- e. The strongest evidence of this group is the ḥadīth of ‘Abd Allāh ibn Sīdān in *Muṣannaf Ibni Abī Shaiba*.

عَنْ عَبْدِ اللَّهِ بْنِ سِيدَانَ السُّلْطَانِ قَالَ شَهِدْتُ يَوْمَ الْجُمُعَةِ مَعَ أَبِي بَكْرٍ فَكَانَتْ صَلَاةُهُ وَخُطْبَتْهُ قَبْلَ نَصْفِ النَّهَارِ ثُمَّ شَهِدْتُهَا مَعَ عُمَرَ وَكَانَتْ صَلَاةُهُ وَخُطْبَتْهُ إِلَى أَنْ أَقُولَ اتَّصَفَ النَّهَارُ ثُمَّ شَهِدْتُهَا مَعَ عُثْمَانَ فَكَانَتْ صَلَاةُهُ وَخُطْبَتْهُ إِلَى أَنْ أَقُولَ زَالَ النَّهَارُ فَمَا رَأَيْتُ أَحَدًا عَابَ ذَلِكَ وَلَا انكَرَهُ

He said:

I prayed Jumu'a with Abū Bakr ﷺ and noticed that his sermon and ṣalāt were before noon. Then, I prayed Jumu'a with 'Umar ﷺ and saw that his sermon and ṣalāt were at a time that I would say is noon time. Then I prayed Jumu'a with 'Uthmān ﷺ and saw that his sermon and ṣalāt were at a time that I would say is past noon time, but I never saw anyone criticize or object to this.⁴⁴

If this ḥadīth were authentic, there would be no need for any other ḥadīth to prove that Jumu'a could be held before noon. And though there is no mention of the Blessed Prophet ﷺ in this ḥadīth, the practice of Abū Bakr ﷺ itself is also evidential. The only problem is that this ḥadīth contradicts the authentic ahādīth, which narrate that both Abū Bakr ﷺ and 'Umar ﷺ prayed Jumu'a after noon [the transmission of these ahādīth being thoroughly authenticated]. Secondly, the narrator 'Abd Allāh ibn Sīdān is unreliable; both Imam Bukhārī and Shaukānī say he is unreliable, while Dhahabī reports in *Mizān* from some scholars that he is unknown [*majhūl*] and unworthy of regard. Zaila'i says in *Naṣb al-Rāya* that he is weak and Imam Nawawī writes in *al-Khulāṣa*:

إِنَّقُوا عَلَيْيِ ضُعْفَ إِنِّي سِيدَانٌ

They all agree that Ibn Sīdān is weak.

In *Fath al-Bārī*, Hāfiẓ ibn Ḥajar relates from Ibn 'Adī,

⁴⁴ Muṣannaf Ibni Abī Shaiba, 2/17 | Dāraqutnī, Ṣalāt al-Jumu'a qabla Niṣf al-Nahār

Of dubious character, unknown,

Therefore, some say he is unknown while others say he is weak. Can we really change the timings of ṣalāt based on such weak aḥadīth that cannot even be used to prove a Sunna? How then can we use them as evidence to specify timings of a pillar of Islam? Every ḥadīth that indicates permissibility of Jumu'a before noon is weak like the aforementioned ḥadīth, whereas the aḥadīth that specify the time of Jumu'a being after noon are clear-cut, authentic and are found in the main books of aḥadīth.

Imam Shāfi'i said:

صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ وَعُمَرٍ وَعُثْمَانَ وَالإِنْتَهَى بَعْدَهُمْ كُلُّ جُمُعَةٍ
بَعْدَ زَوَالِ الشَّمْسِ

The Blessed Prophet ﷺ, Abū Bakr ؓ, ‘Umar ؓ, ‘Uthmān ؓ, and all the imams succeeding them prayed Jumu'a after noon.⁴⁵

SEVERE WARNING AGAINST MISSING JUMU'A

Many aḥadīth condemn and warn against missing Jumu'a. In some aḥadīth, it is narrated that the one who avoids Jumu'a intentionally or out of indolence has left this community.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ وَأَبِي هُرَيْرَةَ حَدَّثَاهُ أَنَّهُمَا سَيَعَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عَلَى
أَغْوَادِ مِنْهُمْ لَيَتَهِبُّنَّ أَفْوَامَ عَنْ وَدْعِهِمُ الْجُمُعَاتِ أَوْ لَيَخْتَمَنَ اللَّهُ عَلَى قُلُوبِهِمْ فَمُمِّلِّئُهُمْ لَيَكُونُنَّ مِنَ الْغَافِلِينَ

It is narrated by ‘Abd Allāh ibn ‘Umar ؓ and Abū Hurairā ؓ that:

We heard the Blessed Prophet ﷺ standing on the pulpit saying, “People must stop missing Jumu'a otherwise Allah ﷺ will seal their hearts; then they will become amongst the ignorant.”⁴⁶

⁴⁵Kitāb al-Umm, 7/195

⁴⁶Muslim, *al-Taghlīz fi Tark al-Jumu'a*

عَنْ أَبِي الْجَعْدِ يَعْنِي الصَّمْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَكَ الْجُمُعَةَ ثَلَاثَ مَرَاتٍ نَهَاوْنَا بِهَا طَبَعَ اللَّهُ عَلَى قُلُوبِهِ

It is narrated by Abū Ja‘d al-Damrī ﷺ that the Blessed Prophet ﷺ said:

Allah ﷺ will seal the heart of one who misses Jumu‘a three times out of indolence.⁴⁷

It has been reported in *Ibn Habbān* that the Blessed Prophet ﷺ said:

مَنْ تَرَكَ الْجُمُعَةَ ثَلَاثَ مَرَاتٍ مِنْ غَيْرِ عُذْرٍ فَهُوَ مُنَافِقٌ

Whoever misses three Jumu‘a without [reasonable] excuse is a hypocrite.⁴⁸

عَنْ عَبْيَةَ بْنِ عَامِرٍ الْجُهْنَمِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ هَلَكُ أُمَّتِي فِي الْكِتَابِ وَاللَّذِينَ قَالُوا يَا رَسُولَ اللَّهِ مَا الْكِتَابُ وَاللَّذِينُ قَالُوا يَعْلَمُونَ الْقُرْآنَ فَيَأْتُونَهُ عَلَى غَيْرِ مَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ وَيُحِبُّونَ اللَّذِينَ فَيَدِعُونَ الْجَمَاعَاتِ وَالْجُمُعَاتِ وَيَدِعُونَ

It is narrated by ‘Uqba ibn Āmir ﷺ that the Blessed Prophet ﷺ said:

My community will be destroyed by two things: books and milk. Someone asked, “Oh Blessed Prophet ﷺ! What do you mean by books and milk?” He replied, “After they learn the Qur‘an, they will derive meanings that contradict what Allah ﷺ has revealed and due to their love for milk, they will miss Jumu‘a and congregational ḥalāt and will live outside of the city.”⁴⁹

Note: This ḥadīth is warning against the evil [*fitna*] of misinterpreting the meaning of the Qur‘an, which has become commonplace in our community today. And by milk, the Blessed Prophet ﷺ is referring to love for wealth because people used to rely on their livestock for their means of living in the past. They would take their livestock far out to grassy fields to graze, thereby missing Jumu‘a and congregational ḥalāt in the masjids. Today, we see the same thing happening as people miss Jumu‘a and the congregational ḥalāt because of their jobs. May Allah ﷺ have mercy on our community.

⁴⁷Tirmidhi, *mā Ja’ fi Tark al-Jumu‘a* | Ibn Māja, *mā Ja’ fi man Tarak al-Jumu‘a*

⁴⁸Ibn Ḥabbān, *mā Ja’ fi al-Shirk* | Ibn Khuzaima, *Abwāb al-Ṣalāt qabla al-Jumu‘a*

⁴⁹Musnad Aḥmad, *Hadith ‘Uqba ibn Āmir* | Musnad Abū Ya‘lā, *Halāku Ummati fi al-Kitāb*

عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ قَالَ خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا أَهْلَنَا تُوبُوا إِلَى اللَّهِ قَبْلَ أَنْ تَمُوتُوا وَبَادِرُوا بِالْأَعْمَالِ الصَّالِحةِ قَبْلَ أَنْ شُغْلُوا وَصَلُوا الَّذِي بِيَنْكُمْ وَبَيْنَ رِبِّكُمْ بِكُثْرَةِ ذِكْرِكُمْ لَهُ وَكُثْرَةِ الصَّدَقَةِ فِي السَّرِّ وَالْعَلَانِيَةِ تُرْزَقُوا وَتُصْرَوْا وَتُجْبَرُوا وَاعْلَمُوا أَنَّ اللَّهَ قَدْ افْتَرَضَ عَلَيْكُمُ الْجُمُعَةَ فِي مَقَامِي هَذَا فِي يَوْمِي هَذَا مِنْ عَامِي هَذَا إِلَى يَوْمِ الْقِيَامَةِ فَمَنْ تَرَكَ فِي حَيَاتِي أَوْ بَعْدِي وَلَهُ إِمَامٌ عَادِلٌ أَوْ جَائزٌ اسْتَحْفَافًا بِهَا أَوْ جُحُودًا لَهَا فَلَا جَمْعَ اللَّهُ لَهُ شَمْلَةٌ وَلَا بَارِكَ لَهُ فِي أُمْرِهِ أَلَا وَلَا صَلَةٌ لَهُ وَلَا زَكَاةٌ لَهُ وَلَا حَجَّ لَهُ وَلَا صَومٌ لَهُ وَلَا بَرَّ لَهُ حَسَنَاتٌ فَنِئْ قَبْلَ تَابَ اللَّهُ عَلَيْهِ

Jâbir ibn ‘Abd Allâh ﷺ said:

The Blessed Prophet ﷺ delivered a sermon in which he said, "O people, repent to Allah ﷺ before death comes upon you, hurry towards good deeds before you become busy, and build the relationship that exists between you and your Creator by remembering Him in abundance and by giving in charity [sadaqa] copiously, in public or privately. You will be bestowed with sustenance and helped, and all your duties and responsibilities will be taken care of; and know that Allah ﷺ has made Jumu'a compulsory upon you, in this place, on this day, in this month and in this year, until the Day of Judgment. Therefore, whoever misses Jumu'a out of indolence or undermines its importance, whether in my life or after me, whether the imam of that time is just or a tyrant, Allah ﷺ will not serve him in his affairs and will not bless him in his work. Listen! His şalât is not accepted, his zakat, hajj, fasting and none of his good deeds will be accepted until he repents. If he repents, then Allah ﷺ will accept his repentance.⁵⁰"

عَنْ عَبْدِ اللَّهِ أَنَّ التَّبِيِّيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِقَمِ يَخْلُفُونَ عَنِ الْجُمُعَةِ لَقَدْ هَمَمْتُ أَنْ أَمْرَ رَجُلًا يُصَلِّي بِالنَّاسِ ثُمَّ أَحْرَقَ عَلَى رِجَالٍ يَخْلُفُونَ عَنِ الْجُمُعَةِ بِوَهْمِهِ

It is narrated by ‘Abd Allâh ibn Mas‘ûd ﷺ that the Blessed Prophet ﷺ said [of the people who do not attend Jumu'a]:

I wish that I could order someone else to lead şalât while I raze the houses of those who do not attend Jumu'a.⁵¹

⁵⁰Ibn Mâja, *fî Fard al-Jumu'a*

⁵¹Muslim, *Fadl Şalât al-Jumu'a*

عَنْ سَمْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْضُرُوا الْجُمُعَةَ وَادْعُوا مِنَ الْإِمَامِ فَإِنَّ الرَّجُلَ
لَا يَتَحَافَّ عَنِ الْجُمُعَةِ حَتَّى إِنَّهُ لِيَتَخَافَّ عَنِ الْجَنَّةِ وَإِنَّهُ لَيْنَ أَهْلًا

It is narrated by Samura ﷺ that the Blessed Prophet ﷺ said:

Frequent the masjid for Jumu'a and sit close to the imam because a person is distanced from Paradise due to his absence from Jumu'a, though he was worthy of being amongst its dwellers.⁵²

Note: This ḥadīth refers to Muslims who will be distanced from Paradise though they were worthy of it because of their good deeds.

Mujāhid says:

سُئِلَ أَبُنْ عَبَّاسٍ عَنْ رَجُلٍ يَصُومُ النَّهَارَ وَيَقُومُ اللَّيلَ لَا يَشْهُدُ جُمُعَةً وَلَا جَمَاعَةً قَالَ هُوَ فِي النَّارِ

'Abd Allāh ibn 'Abbās ﷺ was asked about a person who fasts the whole day and prays the whole night, but does not attend Jumu'a or congregational salāt. He replied, "He is in the Hellfire."⁵³

عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَعَلَيْهِ الْجُمُعَةُ
وَيَوْمُ الْجُمُعَةِ إِلَّا عَلَى مَرِيضٍ أَوْ مُسَافِرٍ أَوْ صَبَّيٍّ أَوْ مَلُوكٍ وَمَنْ أَسْتَغْنَى عَنْهَا بِهُوَ أَوْ تِجَارَةً أَسْتَغْنَى
اللَّهُ عَنْهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ

It is narrated by Jābir ﷺ that the Blessed Prophet ﷺ said:

It is compulsory upon he who has faith in Allah ﷺ and his Blessed Prophet ﷺ to pray Jumu'a on the day of Jumu'a unless he is sick, a traveler, a woman, a child or a slave. Therefore, Allah ﷺ will be indifferent towards one who is indifferent towards Jumu'a due to [his being preoccupied with business or games [entertainment, etc]; and Allah ﷺ is the Independent and Praiseworthy.⁵⁴]

عَنْ حَارِثَةَ بْنِ التَّعْمَانِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَحَذَّلُ أَحَدُكُمُ السَّائِمَةَ
فَيَشْهُدُ الصَّلَاةَ فِي جَمَاعَةٍ فَتَسْعَدُ عَلَيْهِ سَائِمَةٌ فَيَقُولُ لَوْ طَلَبْتُ لِسَائِمَةٍ مَكَانًا هُوَ أَكْلًا مِنْ

⁵²Musnad Ahmad, *min Ḥadīth Samura*

⁵³Tirmidhī, mā Jā' fī man Yasma'u al-Nidā'

⁵⁴al-Sunan al-Kubrā, 3/184

هَذَا فِيَّحْوَلُ وَلَا يَشْهُدُ إِلَّا الْجَمْعَةَ فَسَتَدِرُ عَلَيْهِ سَائِمَةٌ فَيَقُولُ لَوْ طَلَبْتُ لِسَائِمَتِي مَكَانًا هُوَ أَكْلًا مِنْ هَذَا فِيَّحْوَلُ فَلَا يَشْهُدُ الْجَمْعَةَ وَلَا الْجَمَاعَةَ فَيَطْبَعُ عَلَى قَلْبِهِ

It is narrated by Hāritha ibn Nu'mān ﷺ that the Blessed Prophet ﷺ said:

One of you owns livestock and prays ṣalāt in the congregation. Then, his livestock increases and grazing becomes difficult. He says, “If I can find grassier fields for my livestock.” Then he turns [goes further away] and only attends Jumu'a. He then says, “If I can find grassier fields for my livestock.” Then, he is forced to move further away because of his livestock and he says, “If I can find grassier fields for my livestock.” Then, he turns [goes further away] and does not attend Jumu'a or the congregational ṣalāt, and thus his heart is sealed.⁵⁵

The example given in this ḥadīth beautifully illustrates the condition of many people of our time. When they are out of a job they come to the masjid for every ṣalāt and supplicate to Allah ﷺ night and day. And when they finally find a job, they forget the masjid except for Jumu'a; and if they are promoted, their business expands or they come to be associated with wealthy people in the community, then Jumu'a is also forgotten.

The aforementioned aḥadīth highlight the importance of Jumu'a. However, if the weather is so severe that going for Jumu'a is dangerous or could cause serious injury, then one is permitted to pray zuhr at home.

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ قَالَ لِمُؤْذِنِهِ فِي يَوْمٍ مَطِيرٍ إِذَا قُتِلَ أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَلَا تَقْلُ حَيَّ عَلَى الصَّلَاةِ قُلْ صَلُّوا فِي بُيُوتِكُمْ قَالَ فَكَانَ النَّاسُ اسْتَكْرُوا ذَاكَ فَقَالَ أَتَعْجَبُونَ مِنْ ذَا قَدْ فَعَلَ ذَا مَنْ هُوَ خَيْرٌ مِنِّي

Once on a rainy day, ‘Abd Allāh ibn ‘Abbās ﷺ instructed his caller for ṣalāt [*mu’adhthin*], “When you reach, *Ashhadu an lā Ilāha illa Allāh, Ashhadu anna Muḥammad Rasūl Allāh*, say, ‘*Sallū fī Buyūtikum* (pray in your homes) instead of *Hayya ‘ala al-Ṣalā* (come for ṣalāt).” The narrator says, “People were perturbed by this.” ‘Abd Allāh ibn ‘Abbās ﷺ said, “Does this surprise you? It was said by the one who is better than me [the Blessed Prophet ﷺ].”⁵⁶

⁵⁵Musnad Alḥmad, *Hadīth Hāritha ibn Nu'mān*

⁵⁶Muslim, *al-Ṣalat fī al-Rihāl*

عَنْ أَبِي عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ فِي يَوْمِ جُمُعَةٍ مَطِيرٍ صَلَوَا فِي رِحَالِكُمْ

It is narrated by Ibn ‘Umar ﷺ that the Blessed Prophet ﷺ once said on a rainy Jumu‘a:

Pray ṣalāt in your stopover place.⁵⁷

Here we should remember that this concession is only when the weather is so severe that people cannot leave for anything else either. Otherwise, if they can and do leave for other things, it is then forbidden for them to miss ṣalāt in the masjid.

THE VIRTUES OF PERFORMING JUMU‘A

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصَّلَاةُ الْخَمْسُ وَالْجُمُعَةُ إِلَى الْجُمُعَةِ كَارَةٌ
لِمَا يَتَغَيَّرُ مَا لَمْ تُعشَّ الْكَبَائِرُ

It is narrated by Abū Huraira ﷺ that the Blessed Prophet ﷺ said:

The five ṣalāts and Jumu‘a to Jumu‘a are penitence for the sins committed within that period until one commits a major sin.⁵⁸

عَنْ أُوسِ بْنِ أُوسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ غَسَّلَ وَاغْتَسَلَ وَعَدَا وَأَبْتَكَرَ وَدَنَّا مِنْ
الْإِمَامِ وَلَمْ يَلْعُجْ كَانَ لَهُ كُلُّ خُطْفَةٍ عَمِلُ سَنَةٍ صِيَامُهَا وَقِيَامُهَا

It is narrated by Aus ibn Aus ﷺ that the Blessed Prophet ﷺ said:

Whosoever gives a bath [i.e., has relations with wife by which bathing becomes compulsory upon her], bathes, wakes early, arrives early to the masjid, sits close to the imam and does not commit foolish acts, will gain the reward of one year of fasting and ṣalāt for each step he takes.⁵⁹

عَنْ عَلْقَمَةَ قَالَ خَرَجْتُ مَعَ عَبْدِ اللَّهِ إِلَى الْجُمُعَةِ فَوَجَدْ ثَلَاثَةَ وَقَدْ سَبَقُوهُ فَقَالَ رَابِعٌ أَرْبَعَةٌ وَمَا رَابِعٌ
أَرْبَعَةٌ بَعِيدٌ إِنِي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ النَّاسَ يَجْلِسُونَ مِنَ اللَّيْلِ يُقِيمَةً
عَلَى قَدْرِ رَوَاحِمِهِمْ إِلَى الْجُمُعَاتِ الْأُولَى وَالثَّانِيَةِ وَالثَّالِثَةِ ثُمَّ قَالَ رَابِعٌ أَرْبَعَةٌ وَمَا رَابِعٌ بَعِيدٌ

⁵⁷Ibid

⁵⁸Muslim, *al-Ṣalawāt al-Khams*

⁵⁹Nasā’i, *Fadl Ghul Yaum al-Jumu‘a*

'Alqama says:

I went with 'Abd Allāh ibn Mas'ūd ﷺ to the masjid for Jumu'a and found that three people had arrived earlier. He said, "The fourth of four, and the fourth of four is not bad. Verily, I heard the Blessed Prophet ﷺ say, 'On the Day of Judgment, people's closeness to Allah ﷺ will be in the order in which they arrived for Jumu'a.'" He then said, "The fourth of four, and the fourth of four is not bad."⁶⁰"

SUPPLICATION OF THE ANGELS FOR THE DISABLED

The angels supplicate for those who are regular for Jumu'a but are unable to attend for a [valid] reason.

عَنْ عَمْرُو بْنِ شَعِيبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ تَبَعَّثُ الْمَلَائِكَةُ
عَلَى أَبْوَابِ الْمَسْجِدِ يَوْمَ الْجُمُعَةِ يَكْتُبُونَ مَحِيَّةَ النَّاسِ فَإِذَا خَرَجَ الْإِمَامُ طَبِيتِ الصُّحْفُ وَرُفِعَتِ
الْأَقْلَامُ فَقَوْلُ الْمَلَائِكَةِ بِعُضُّهُمْ لِبَعْضٍ مَا حَبَسَ فَلَاكًا فَقَوْلُ الْمَلَائِكَةِ اللَّهُمَّ إِنْ كَانَ صَالِحًا فَاهْدِهِ وَإِنْ
كَانَ مَرِيضًا فَاشْفِهِ وَإِنْ كَانَ عَالِمًا فَاغْنِهِ

It is narrated by 'Abd Allāh ibn 'Amr ibn 'Āṣ ﷺ that the Blessed Prophet ﷺ said:

The angels stand by the doors of the masājid every Jumu'a and write the names of every person that enters until the imam appears [for the sermon]. When the imam appears, the angels put away their registers and say to each other, "Why didn't so-and-so and so-and-so come?" Then they supplicate for him, "O Allah ﷺ, if he is astray show him the path, if he is sick, grant him health, and if he is poor then make him wealthy."⁶¹"



⁶⁰Ibn Māja, *mā Jā'fi al-Tahjīr*

⁶¹Ibn Khuzaima, *Jimā'u Abwāb al-Tahjīr ila al-Jumu'a* | Musnad al-Firdaus, 1/454



Chapter 4

SUNNAS OF JUMU‘A

BATHING FOR JUMU‘A

It is Sunna to bathe for Jumu‘a.

عَنْ سَمْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فِيهَا وَعَمِّتْ وَمَنْ
اغْتَسَلَ فَهُوَ أَفْضَلُ

It is narrated by Samura ﷺ that the Blessed Prophet ﷺ said:

It is good that one performs ablution on Jumu‘a but it is better if he bathes.⁶²

After narrating this ḥadīth, Imam Tirmidhī comments:

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- وَمَنْ بَعْدَهُمْ اخْتَارُوا
الْغُسْلَ يَوْمَ الْجُمُعَةِ وَرَأَوْا أَنَّ يُبَرِّئَ الْوُضُوءُ مِنَ الْغُسْلِ يَوْمَ الْجُمُعَةِ قَالَ الشَّافِعِيُّ وَمَمَّا يَدْلِلُ عَلَى أَنَّ
أَمْرَ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- بِالْغُسْلِ يَوْمَ الْجُمُعَةِ أَنَّهُ عَلَى الْإِخْتِيَارِ لَا عَلَى الْوُجُوبِ حَدِيثٌ
عُمَرَ حَيْثُ قَالَ لِعُثْمَانَ وَقَدْ عِلِّمْتَ أَنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- أَمْرٌ بِالْغُسْلِ يَوْمَ الْجُمُعَةِ
فَلَوْ عِلِّمَ أَنَّ أَمْرَهُ عَلَى الْوُجُوبِ لَا عَلَى الْإِخْتِيَارِ لَمْ يُرُكْ عُمَرُ عُثْمَانَ حَتَّى يُرْدَهُ وَيُقُولَ لَهُ ارْجِعْ
فَاغْتَسِلْ وَلَمَّا خَفِيَ عَلَى عُثْمَانَ ذَلِكَ مَعَ عِلْمِهِ

⁶²Abū Dāwūd, *fi al-Rukhsa fi Tark al-Ghusl* | Tirmidhī, *mā Ja’ fi al-Wudhu’* | Nasā’i, *al-Rukhsa fi Tark al-Ghusl*

The Companions ﷺ and pious predecessors [al-salaf al-ṣāliḥīn] all agree on this ḥadīth. They prefer bathing on Jumu'a but state that ablution will suffice for bathing. Imam Shāfi'i said, "The ḥadīth of 'Umar ﷺ indicates that the Blessed Prophet's ﷺ order to bathe in Jumu'a was preferable, not compulsory and the proof of this is 'Umar's ﷺ ḥadīth. He once asked 'Uthmān ﷺ, who had arrived late for Jumu'a, 'Why did you come so late although you knew that the Blessed Prophet ﷺ ordered us to bathe on Jumu'a?'" Imam Shāfi'i said, "If 'Umar ﷺ and 'Uthmān ﷺ knew bathing was compulsory, 'Umar ﷺ would not have let 'Uthmān ﷺ sit and would have turned him back to go and bathe; likewise, 'Uthmān ﷺ with his wealth of knowledge, was not one to be unaware of such an order."

Bathing was compulsory in the beginning of Islam, but was later abrogated and now remains a Sunna as indicated in the next ḥadīth.

عَنْ عِكْرَمَةَ أَنَّ نَاسًا مِنْ أَهْلِ الْعَرَاقِ جَاءُوا يَا أَبْنَ عَبَّاسٍ أَتَرِي الْغُسْلَ يَوْمَ الْجُمُعَةِ وَاجِبًا
قَالَ لَا وَلَكُمْ أَطْهُرُ وَخَيْرٌ لَمَنِ اغْتَسَلَ وَمَنْ لَمْ يَغْتَسِلْ فَلَيْسَ عَلَيْهِ بِوَاجِبٍ وَسَاحِرُكُمْ كَفَ بَدْءُ
الْغُسْلِ كَانَ النَّاسُ مَجْهُودِينَ يَلْبِسُونَ الصُّوفَ وَيَعْمَلُونَ عَلَى طُهُورِهِمْ وَكَانَ مَسْجِدُهُمْ ضَيْقًا مُقَارِبًا
السُّقُفِ إِنَّا هُوَ عَرَيْشٌ فَخَرَجَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فِي يَوْمٍ حَارٍ وَعَرَقَ النَّاسُ
فِي ذَلِكَ الصُّوفِ حَتَّى ثَارَتْ مِنْهُمْ رِبَاحٌ أَذْنَى بِذَلِكَ بَعْضُهُمْ بَعْضًا فَلَمَّا وَجَدَ رَسُولُ اللَّهِ -صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ- تُلْكَ الرِّبَّاعَ قَالَ أَهْبَأُهَا النَّاسُ إِذَا كَانَ هَذَا الْيَوْمُ فَاغْتَسِلُوا وَلَيْسَ أَحَدُكُمْ أَفْضَلُ مَا
يَجِدُ مِنْ دُهْنِهِ وَطَبِيهِ قَالَ أَبْنُ عَبَّاسٍ ثُمَّ جَاءَ اللَّهُ بِالْخَيْرِ وَلَبِسُوا غَيْرَ الصُّوفِ وَكُوْلُ الْعَمَلِ وَوُسْعَ
مَسْجِدُهُمْ وَذَهَبَ بَعْضُ الَّذِي كَانَ يُؤْذِنِي بَعْضُهُمْ بَعْضًا مِنَ الْعَرَقِ

Ikrima says:

Some people from Iraq came and asked 'Abd Allāh ibn 'Abbās ﷺ, "Do you think bathing is compulsory on Jumu'a?" 'Abd Allāh ibn 'Abbās ﷺ responded, "No, but it is more purifying and virtuous, and there is no compulsion upon one who does not. I will tell you how this order came about. People toiled, wore sheep's wool and lifted things on their backs and their masjid was small with a low ceiling; it was only a hut. Once, the Blessed Prophet ﷺ arrived in the masjid and it was a hot day. People were sweating profusely in their woollen clothes, so much so that the smell of their sweat filled the air and they were disturbed by each other's presence. When the Blessed Prophet ﷺ smelled it, he said, 'Bathe on the day of Jumu'a and put on the best of your oils and perfumes.'" Ibn 'Abbās ﷺ says, "Then Allah ﷺ

bestowed His blessings [people became wealthy] and people began wearing clothes made of other materials, they did not toil, and the masjid was also enlarged; in this way the cause [sweat] for all the disturbance was eliminated [and the compulsory order was abrogated].⁶³"

Though the obligatory order is abrogated, many ahadīth emphasise the importance of bathing on Jumu'a as a Sunna of the Blessed Prophet ﷺ.

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ عُسْلَ الْجَنَاحِيَّةِ ثُمَّ رَاحَ فَكَانَمَا قَرَبَ بَدْنَهُ وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ فَكَانَمَا قَرَبَ بَرْهَةً وَمَنْ رَاحَ فِي السَّاعَةِ الْأَطْلَاثِ فَكَانَمَا قَرَبَ كُبْشًا أَقْرَنَ وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَانَمَا قَرَبَ دَجَاجَةً وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَانَمَا قَرَبَ بَيْضَةً فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْمَعُونَ الذِّكْرَ

It is narrated by Abū Huraira ﷺ that the Blessed Prophet ﷺ said:

Whoever bathes like a person upon whom bathing is compulsory [due to major ritual impurity] and arrives early at the masjid, is as though he has given one camel in charity. Whoever comes some time after is as though he has given one cow in charity. Whoever comes sometime after is as though he has given a horned goat in charity. Whoever comes sometime after is as though he has given one chicken in charity. Whoever comes sometime after is as though he has given one egg in charity. Then, when the imam appears for the sermon, the angels come and listen to his sermon.⁶⁴

عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ قَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ وَيَطَهَّرُ مَا اسْتَطَاعَ مِنْ طُهُورٍ وَيَدْهَنُ مِنْ دُهْرِهِ أَوْ يَمْسُّ مِنْ طَيْبِ بَيْتِهِ ثُمَّ يَخْرُجُ فَلَا يَقْرُتُ بَيْنَ اثْنَيْنِ ثُمَّ يَصْلِي مَا كُبِّلَ لَهُ ثُمَّ يَنْصَتُ إِذَا تَكَلَّمَ الْإِمَامُ إِلَّا عُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى

It is narrated by Salmān al-Fārsī ﷺ that the Blessed Prophet ﷺ said:

Whoever bathes for Jumu'a, gains purity to the best of his ability, anoints himself with oil or applies perfume from home, and departs [for the masjid], doesn't squeeze himself between two people, prays however much Allah ﷺ has destined for him and is quiet when the imam begins his sermon will have all his sins from this Jumu'a to the next forgiven.⁶⁵

⁶³Abū Dāwūd, *fī al-Rukhsa fī Tark al-Ghusl*

⁶⁴Bukhārī, *Fadl al-Jumu'a* | Muslim, *al-Tib wa al-Siwāk Yaum al-Jumu'a*

⁶⁵Bukhārī, *al-Dahn li al-Jumu'a*

عَنْ أُوسِ بْنِ أَوْسٍ قَالَ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَغَسَّلَ
وَبَكَرَ وَأَتَكَرَ وَدَنَا وَاسْتَمَعَ وَأَنْصَتَ كَانَ لَهُ كُلُّ خَطْوَةٍ يَخْطُوْهَا أَجْرٌ سَنَةٌ صِيَامُهَا وَقِيَامُهَا

It is narrated by Aus ibn Aus ﷺ that the Blessed Prophet ﷺ said:

Whoever gives a bath, bathes, wakes up early, leaves early, sits close to the imam and listens to the sermon and remains quiet will get a reward for one year of fasting and ṣalāt for every step he takes.⁶⁶

IS BATHING ALSO SUNNA FOR WOMEN?

Since the ahadīth on bathing for Jumu'a are general, the vast majority of scholars say that it is Sunna for both men and women. This point is corroborated by the ahadīth that narrate that Jumu'a is the 'Eid of the Muslims. In *Sharḥ al-Muhadhdhab*, Imam Nawawī says that:

The Shāfi'iyya, Mālikiyya, and the majority of scholars agree that bathing is Sunna for women on the day of Jumu'a as well.⁶⁷

In another ahadīth from *Sharḥ al-Muhadhdhab* and *Ibn Habbān*, 'Abd Allāh ibn 'Umar ﷺ reports that the Blessed Prophet ﷺ said:

Bathing is for all adult men and women.

SUNNA OF WEARING NICE CLOTHES, APPLYING PERFUME AND USING *Siwāk*

عَنِ الْبُرَاءِ بْنِ عَازِبٍ قَالَ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- حَقٌّ عَلَى الْمُسْلِمِينَ أَنْ يَغْسِلُوا
يَوْمَ الْجُمُعَةِ وَيُمْسِسُوا أَحَدُهُمْ مِنْ طِيبِ أَهْلِهِ إِنَّمَا لَمْ يَجِدْ فَالْمَاءَ لَهُ طِيبٌ

It is narrated by Barā' ibn 'Āzib ﷺ that the Blessed Prophet ﷺ said:

It is a right upon Muslims to bathe on Jumu'a and for one to apply perfume from his home, and if there isn't any, then water is his perfume.⁶⁸

عَنْ أَبْنَى عَيَّاْسِ قَالَ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- إِنَّ هَذَا يَوْمَ عِيدٍ جَعَلَ اللَّهُ لِلْمُسْلِمِينَ

⁶⁶Tirmidhī, *mā Jā' fi Faḍl al-Ghusl* | Nasā'i, *Faḍl al-Mashyī ila al-Jumu'a*

⁶⁷Sharḥ al-Muhadhdhab, 4/635

⁶⁸Tirmidhī, *mā Jā' fi al-Siwāk*

فَمَنْ جَاءَ إِلَى الْجُمُعَةِ فَلْيُغَسِّلْ وَإِنْ كَانَ طَيْبٌ فَلْيَمْسَسْ مِنْهُ وَعَلَيْكُمْ بِالسِّوَاكِ

It is narrated by 'Abd Allāh ibn 'Abbās ﷺ that the Blessed Prophet ﷺ said:

Allah ﷺ has made this day an 'Eid for the Muslims; therefore, whoever comes for Jumu'a should bathe, apply perfume if he has any and use siwāk.⁶⁹

عَنْ أَبِي سَعِيدٍ الْحَدْرِيِّ وَأَبِي هُرَيْرَةَ قَالَا قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- مَنْ اغْسَلَ يَمَنَّهُ أَعْنَاقَ الْجُمُعَةِ وَلَيْسَ مِنْ أَحْسَنِ شَيْءَيْهِ وَمَسَّ مِنْ طَيْبٍ -إِنْ كَانَ عِنْدَهُ- ثُمَّ أَتَى الْجُمُعَةَ فَلَمْ يَتَخَطَّ أَعْنَاقَ النَّاسِ ثُمَّ صَلَّى مَا كَتبَ اللَّهُ لَهُ ثُمَّ أَنْصَتَ إِذَا خَرَجَ إِمَامَهُ حَتَّى يُقْرَعَ مِنْ صَلَاتِهِ كَانَتْ كَفَارَةً لِمَا بَيْنَهَا وَبَيْنَ جُمُعَتِهِ الَّتِي قَبْلَهَا قَالَ وَيَقُولُ أَبُو هُرَيْرَةُ وَزِيادةً ثَلَاثَةَ أَيَّامٍ وَيَقُولُ إِنَّ الْحَسَنَةَ بِعَشْرِ أَمْثَالِهِ

It is narrated by Abū Sa'īd al-Khudrī ﷺ and Abū Huraira ﷺ that the Blessed Prophet ﷺ said:

If a person bathes on Jumu'a, wears his best clothing, applies perfume, if he has any, then arrives for Jumu'a without cutting through people, prays however much Allah ﷺ destined for him and remains quiet after the imam appears until the end of ṣalāt, he will have all his sins between the current and previous Jumu'a forgiven. Abū Huraira ﷺ said, "Plus three days more, because a reward is multiplied ten times."⁷⁰

عَنْ أَبِي ذَرٍ عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ مَنْ اغْسَلَ يَمَنَّهُ أَعْنَاقَ الْجُمُعَةِ فَأَحْسَنَ غُسْلَهُ وَنَظَهَرَ فَأَحْسَنَ طُهُورَهُ وَلَيْسَ مِنْ أَحْسَنِ شَيْءَيْهِ وَمَسَّ مَا كَتبَ اللَّهُ لَهُ مِنْ طَيْبٍ أَهْلِهِ ثُمَّ أَتَى الْجُمُعَةَ وَلَمْ يَلْعَمْ وَلَمْ يُفَرِّقْ بَيْنَ اثْنَيْنِ غُفرَانًا لِمَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى

It is narrated by Abū Dharr ﷺ that the Blessed Prophet ﷺ said:

If a person bathes thoroughly on Jumu'a, purifies himself thoroughly, wears the best of his clothes, applies as much perfume as Allah ﷺ destined for him from home, arrives for Jumu'a, does not commit any foolish act and does not cut through two people, all his sins from one Jumu'a to the next will be forgiven.⁷¹

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- إِذَا كَانَ يَمَنُ الْجُمُعَةَ اغْسَلَ الرَّجُلُ

⁶⁹Muwaṭṭa', mā Jā' fī al-Siwāk [with slightly different wording] | Ibn Māja, mā Jā' fī al-Zīna

⁷⁰Abū Dāwūd, fī al-Ghusl Yaum al-Jumu'a

⁷¹Ibn Māja, mā Jā' fī al-Zīna

وَغَسِّلَ رَأْسَهُ ثُمَّ تَطَيِّبَ مِنْ أَطْيَبِ طَبِيهِ وَلَا يَسَّرَ مِنْ صَالِحٍ ثُمَّ خَرَجَ إِلَى الصَّلَاةِ وَلَمْ يَفْرُّ بَيْنَ أَثْنَيْنِ ثُمَّ اسْتَعَنَ إِلَى الْإِمَامِ عَفْرَةَ مَا بَيْنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ وَزِيادةً لِلَّاثَةِ أَيَّامٍ

It is narrated by Abū Huraira ﷺ that the Blessed Prophet ﷺ said:

When a person bathes on Jumu'a, washes his head, applies the best of his perfumes, wears the best of his clothes, then arrives for Jumu'a without cutting between two people and listens to the imam carefully, all of his sins from one Jumu'a to the next plus three days more are forgiven.⁷²

THE VIRTUE OF PERFORMING JUMU'A WITH A TURBAN [*Imāma*]

Wearing a turban is the Sunna of the Blessed Prophet ﷺ, but one who wears it on Jumu'a gains a greater reward, since the salāt in which a turban is worn is many times greater than the salāt in which it is not. Also, there is special virtue in tying a turban for Jumu'a ṣalāt because the Blessed Prophet ﷺ donned a turban every Jumu'a.

عَنْ أَبِي الدَّرْدَاءِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى أَصْحَابِ
الْعَمَائِمِ يَوْمَ الْجُمُعَةِ

It is narrated by Abū Dardā' ﷺ that the Blessed Prophet ﷺ said:

Verily, Allah ﷺ and His angels send His mercy [rahma] on Jumu'a upon those who are wearing a turban.⁷³

SPECIFIC CLOTHES FOR THE DAY OF JUMU'A

Some aḥadīth indicate that it is virtuous to keep separate clothes for Jumu'a.

عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانٍ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ مَا عَلَى أَحَدِكُمْ إِنْ
وَجَدَ أَوْ مَا عَلَى أَحَدِكُمْ إِنْ وَجَدْتُمْ أَنْ يَخْذُلَ ثَوْبَيْنِ لِيَوْمِ الْجُمُعَةِ سَوَّيْ ثَوْبَيْ مَهْنَمَةِ

It is narrated by Muḥammad ibn Yaḥyā that the Blessed Prophet ﷺ said:

⁷²al-Sunan al-Kubrā, 3/243 | Ibn Khuzaima, *Jimā'u Abwāb al-Ādhān*

⁷³Musnad al-Shāmiyyīn, 9/432 | Musnad al-Firdaus, 1/38

There is no harm if any one of you sets aside two outfits besides his work clothes for Jumu'a.⁷⁴

CUTTING THE NAILS AND TRIMMING EXCESS HAIR ON JUMU'A

In some aḥadīth we learn that it was the Sunna of the Blessed Prophet ﷺ to cut his nails and hair on Jumu'a. Also, many aḥadīth narrate the importance of cleanliness on Jumu'a. Since cutting the nails and hair is a part of cleanliness, then it is more virtuous that one does it on Jumu'a.⁷⁵

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْتُلُ أَظْفَارَهُ وَيَقْصُ شَارِبَهُ يَوْمَ الْجُمُعَةِ قَبْلَ أَنْ يَرْوِحَ إِلَى الصَّلَاةِ

It is narrated by Abū Huraira ﷺ that:

The Blessed Prophet ﷺ would cut his nails and moustache before he came out for Jumu'a.⁷⁶

Qurṭubī says:

رُوِيَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْصُ أَظْفَارَهُ وَشَارِبَهُ قَبْلَ أَنْ يَخْرُجَ إِلَى الْجُمُعَةِ

It is narrated that the Blessed Prophet ﷺ would cut his nails and trim his moustache before leaving for Jumu'a.⁷⁷

عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقْتُلُ أَظْفَارَهُ وَيَقْصُ شَارِبَهُ فِي كُلِّ جُمُعَةٍ

Nāfi' said:

'Abd Allāh ibn 'Umar ﷺ would cut his nails and moustache before he went for Jumu'a.⁷⁸

عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الشَّمِيِّ قَالَ مَنْ قَلَمَ أَظْفَارَهُ يَوْمَ الْجُمُعَةِ وَقَصَ شَارِبَهُ وَاسْتَنَّ فَقَدْ اسْتَكْلَ الْجُمُعَةَ

⁷⁴Abū Dāwūd, *al-Lubs li al-Jumu'a*

⁷⁵al-Mu'jam al-Kabir, 19/140 | al-Mu'jam al-Ausat, 2/353 | Shu'ab al-Imān, *Yaqlīmu Azfārahū*

⁷⁶Tafsīr al-Qurṭubī, 2/104

⁷⁷al-Sunan al-Kubrā, 3/244

⁷⁸Muṣannaf 'Abd al-Razzāq, 3/197

Muhammad ibn Ibrāhīm al-Taimī said:

Whoever cuts his nails and moustache and uses miswāk has observed the complete rights of Jumu'a.

Ibn Qudāma wrote:

وَيُسْنَ غَسْلُ رُؤُوسِ الْأَصَابِعِ

After cutting the nails, it is Sunna to wash the fingers.⁷⁹

INCREASING ŞALAT AND SALAM UPON THE BLESSED PROPHET ﷺ

On Jumu'a, every Muslim should increase şalāt and salām on the Blessed Prophet ﷺ. While it is virtuous to send şalāt and salām on normal days, one can only imagine its virtue on the day of Jumu'a, which is the leader of all days. There is also a special relation between Jumu'a and the Blessed Prophet ﷺ in that Jumu'a is the leader of all days while the Blessed Prophet ﷺ is the leader of all creations. In that case, it is most virtuous for one to increase the şalāt and salām on Jumu'a.

عَنْ أُوسِ بْنِ أُوسٍ عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمُ الْجُمُعَةِ فِيهِ
خُلُقُ آدَمَ عَلَيْهِ السَّلَامُ وَفِيهِ قُبْضٌ وَفِيهِ التَّفْخِةُ وَفِيهِ الصَّعْدَةُ فَاكْتُرُوا عَلَىِّ مِنَ الصَّلَاتِ كُمْ
مَعْرُوضَةٌ عَلَىِّ قَالُوا يَا رَسُولَ اللَّهِ كَيْفَ تُعَرِّضُ صَلَاتُنَا عَلَيْكَ وَقَدْ أَرْمَتُ أَيْ يَقُولُونَ قَدْ يَلِيتَ قَالَ
إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ حَرَمَ عَلَىِّ الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَبِيَاءِ عَلَيْهِمُ السَّلَامُ

It is narrated by Aus ibn Aus ﷺ that the Blessed Prophet ﷺ said:

The best of your days is the day of Jumu'a. Ādām ﷺ was born and he passed away on this day. On this day, the trumpet will be blown, the first time [when all creation will be torn asunder] and second time [when mankind and jinns will be resurrected]. Therefore, send more şalāt and salām on this day; it will be presented to me. The Companions ﷺ said, "O Blessed Prophet ﷺ! How will our şalāt and salām reach you, you will have become dust?" The Blessed Prophet ﷺ responded, "Allah ﷺ has forbidden the earth from consuming the bodies of the prophets."⁸⁰"

⁷⁹al-Mughnī, 1/146

⁸⁰Nasā'i, fī Ikthār al-Şalā | al-Sunan al-Kubrā, 1/519

عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- أَكْبِرُوا الصَّلَاةَ عَلَى يَوْمِ الْجُمُعَةِ فَإِنَّهُ مَشْهُودٌ تَشَهِّدُ الْمَلَائِكَةُ وَإِنَّ أَحَدًا لَنْ يُصْلَبِي عَلَى إِلَّا عَرَضَتْ عَلَى صَلَاتِهِ حَتَّى يَقُولَ مِنْهَا قَالَ قُلْتُ وَبَعْدَ الْمَوْتِ قَالَ وَبَعْدَ الْمَوْتِ إِنَّ اللَّهَ حَرَمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْإِنْسَانِ فَتَبَرَّعَ اللَّهُ حَسِيبٌ بِرِزْقٍ

It is narrated by Abū Dardā' ﷺ that the Blessed Prophet ﷺ:

Increase ṣalāt and salām upon me on Jumu'a for it is witnessed by the angels. No person sends ṣalāt and salām upon me except that it is continuously presented to me until he himself stops. I said "After death also?" He replied, "Yes, after death also. Allah ﷺ has forbidden the earth from consuming the bodies of the prophets; the prophet of Allah ﷺ is alive and is provided sustenance.⁸¹"

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- أَكْبِرُوا الصَّلَاةَ عَلَى يَوْمِ الْجُمُعَةِ وَلَيْلَةَ الْجُمُعَةِ فَنَّ صَلَّى عَلَى صَلَاةَ صَلَّى اللَّهُ عَلَيْهِ عَشَرًا

It is narrated by Anas ibn Mālik ﷺ that the Blessed Prophet ﷺ said:

Send much ṣalāt and salām upon me on the day and night of Jumu'a because Allah ﷺ sends ten blessings upon the one who sends one ṣalāt and salām upon me.⁸²

Note: It is clear from the aforementioned ḥadīth that we should send ṣalāt and salām upon the Blessed Prophet ﷺ abundantly; though there is greater virtue for the day of Jumu'a, the ṣalāt and salām is something we should make a regular habit on other days as well.

The importance of ṣalāt and salām on Jumu'a is also mentioned in other aḥadīth.

عَنْ صَفْوَانَ بْنِ سَلَيْمٍ قَالَ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- إِذَا كَانَ يَوْمُ الْجُمُعَةِ وَلَيْلَةُ الْجُمُعَةِ فَأَكْبِرُوا الصَّلَاةَ عَلَيَّ

It is narrated by Ṣafwān ibn Sulaim ﷺ that the Blessed Prophet ﷺ said:

⁸¹Ibn Māja, *Dhikru Wafātihi* | Muṣannaf Ibn Abī Shaiba, 2/399

⁸²al-Sunan al-Kubrā, 3/249 | al-Mu'jam al-Ausat, 1/245

Send ṣalāt and salām upon me abundantly on the day and night of Jumu'a.⁸³

This same narration is found in Baihaqi's *Shu'ab al-Īmān* with the addition:

فَنَّ فَعَلَ ذَلِكَ كُنْتُ لَهُ شَهِيدًا أَوْ شَافِعًا يَوْمَ الْقِيَامَةِ

I will be a witness for and will intercede on behalf of one who does this on the Day of Judgment.⁸⁴

WHICH ṢALĀT AND SALĀM TO READ

There are many variations of the ṣalāt and salām in aḥadīth, but the greatest of them is the ṣalāt and salām that is read in ṣalāt, though there is no harm if one prefers one reading over another.

THE VIRTUE OF RECITATION OF SŪRAT AL-KAHF ON JUMU'A

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ مَنْ قَرَأَ سُورَةَ الْكَهْفِ لِيَلَةَ الْجُمُعَةِ أَصَاءَ لَهُ مِنَ النُّورِ فِيمَا بَيْنَهُ وَبَيْنَ
الْبَيْتِ الْعَتِيقِ

Abū Sa'īd al-al-Khudrī ﷺ said:

A beam of light [nūr] will shine between the house of Allah ﷺ and the person who recites Sūrat al-Kahf on the night of Jumu'a.⁸⁵

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ مَنْ قَرَأَ سُورَةَ الْكَهْفِ فِي يَوْمِ
الْجُمُعَةِ أَصَاءَ لَهُ مِنَ النُّورِ مَا بَيْنَ الْجُمُعَيْنِ

It is narrated by Abū Sa'īd al-Khudri ﷺ that the Blessed Prophet ﷺ said:

The one who recites Sūrat al-Kahf on Jumu'a will have a light shine from one Jumu'a to the next.⁸⁶

عَنْ عَلَيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ سُورَةَ الْكَهْفِ يَوْمَ الْجُمُعَةِ فَهُوَ مَعْصُومٌ
إِلَى مَثَانِيَةِ أَيَّامٍ مِنْ كُلِّ فِتْنَةٍ وَإِنْ خَرَجَ الدَّجَالُ عَصِمَ مِنْهُ

⁸³Musnad al-Shāfi'i, *idhā Kāna Yaum al-Jumu'a*

⁸⁴Shu'ab al-Īmān, *Akthirū 'alayya al-Ṣalā*

⁸⁵Muṣannaf 'Abd al-Razzāq, 3/378 | Sunan al-Dārimī, *fī Faḍl Surat al-Kahf*

⁸⁶al-Sunan al-Kubrā, 3/249 | al-Mustadrak, *Tafsīr Surat al-Kahf*

It is narrated by 'Alī ﷺ that the Blessed Prophet ﷺ said:

Whosoever recites Sūrat al-Kahf on Jumu'a will be protected against every evil for eight days and against the Anti-Christ [Dajjāl] if he appears.⁸⁷

THE VIRTUE OF RECITATION OF SŪRAT AL-DUKHĀN ON THE NIGHT OF JUMU'A

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ قَرَأَ سُورَةَ الدُّخَانِ فِي لَيْلَةِ جُمُعَةٍ أَصْبَحَ مَغْفُورًا لَهُ

It is narrated by Abū Huraira ﷺ that the Blessed Prophet ﷺ said:

Whoever recites Sūrat al-Dukhān on the night of Jumu'a will wake up in the state of being forgiven for all his sins.⁸⁸

THE IMPORTANCE OF ARRIVING EARLY FOR JUMU'A AND SITTING CLOSE TO THE IMAM

Many ahadīth emphasize the importance of arriving early for Jumu'a. Anyone who reads through the history of Islam will realize that waking up and arriving early in the masjid for Jumu'a was a way of life for Muslims from the first period [*al-qarn al-awwal*] after the time of the Blessed Prophet ﷺ. They would arrive in the late morning hours [*duḥā*] or even earlier and sit and recite Qur'an or perform the *dhikr* [remembrance] of Allah ﷺ.

What is the importance of arriving early for Jumu'a? This will be understood in the next few ahadīth, especially the ḥadīth of 'Abd Allāh ibn Mas'ūd ﷺ in which the Blessed Prophet ﷺ informed his community that those who arrive early for Jumu'a will be near the mercy of Allah ﷺ on the Day of Judgment. As for the imam, it is Sunna for him to arrive at the time of the sermon.

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ عُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فَكَانَمَا قَرَبَ بَدْنَةً وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ فَكَانَمَا قَرَبَ بَعْرَةً وَمَنْ رَاحَ فِي السَّاعَةِ الْثَّالِثَةِ

⁸⁷al-Mustadrak, *Tafsīr Sūrat al-Kahf* | Shu'ab al-Imān, *man Qara' Sūrat al-Kahf*

⁸⁸Shu'ab al-Imān, *man Qara' Sūrat al-Dukhān*

فَكَانَ قَرْبَ كُبْشَا أَقْرَنَ وَمِنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَانَ قَرْبَ دَجَاجَةً وَمِنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَانَ قَرْبَ بَيْضَةً فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْمَعُونَ الدِّرْكَ

It is narrated by Abū Huraira ﷺ that the Blessed Prophet ﷺ said:

Whoever bathes on Jumu'a like a person upon whom bathing is compulsory and arrives early at the masjid is as though he gave one camel in charity. Whoever arrives after is as though he gave one cow in charity. Whoever arrives after that is as though he has given one horned goat in charity. Whoever arrives that is as though he has given one chicken in charity. Whoever arrives thereafter is as though he has given one egg in charity. Then when the imam appears for the sermon, the angels sit and listen to the sermon.⁸⁹

عَنْ حُمَيْدٍ قَالَ سَمِعْتُ أَنَّسًا يَقُولُ كُلُّ كَانُوكَ إِلَى الْجُمُعَةِ ثُمَّ تَقِيلُ

Humaid said:

I heard Anas ibn Mālik ﷺ say, "We arrived early for Jumu'a then took our nap."⁹⁰"

عَنْ أَبِي هُرَيْرَةَ قَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا كَانَ يَوْمُ الْجُمُعَةِ وَقَتَتِ الْمَلَائِكَةُ عَلَى بَابِ الْمَسْجِدِ يَكُونُ الْأَوَّلُ فَالْأَوَّلُ وَمَثْلُ الْمُهْجَرِ كُلُّ الذِّي يُهْدِي بَدَأَتْ ثُمَّ كَلَّذِي يُهْدِي بَقَاءً ثُمَّ كُبْشَا ثُمَّ دَجَاجَةً ثُمَّ بَيْضَةً فَإِذَا خَرَجَ الْإِمَامُ طَوَّا صُحُونَهُمْ وَيَسْمَعُونَ الدِّرْكَ

It is narrated by Abū Huraira ﷺ that the Blessed Prophet ﷺ said:

On Jumu'a, the angels stand by the doors of the masjid and note the names of the people as they enter. The first person to enter is like one who slaughters a camel, the one after is like one who slaughters a cow, thereafter a sheep, then a chicken and then the last is like one who gives an egg in charity. Then, when the imam appears [for the sermon], the angels close their registers and begin listening to the dhikr of Allah.⁹¹

Note: It is understood from the aforementioned ahadīth that those who arrive for Jumu'a after the sermon do not gain the reward of Jumu'a because the angels have closed their register to listen to the sermon. This is a warning that everyone should arrive for Jumu'a before the sermon.

⁸⁹Bukhārī, *Fadl al-Jumu'a* | Muslim, *al-Tīb wa al-Siwāk*

⁹⁰Bukhārī, *al-Qā'ilat ba'd al-Jumu'a*

⁹¹Bukhārī, *al-Istimā' ila al-Khuṭba*

عَنْ أُوسِ بْنِ أُوسٍ قَالَ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَغَسَّلَ وَبَكَرَ وَأَبْتَكَرَ وَدَنَا وَاسْتَعَنَ وَانْصَتَ كَانَ لَهُ كُلُّ خَطْلَةٍ يَحْطُو هَا أَجْرٌ سَنَةٌ صِيَامُهَا وَقِيمَهَا

It is narrated by Aus ibn Aus ﷺ that the Blessed Prophet ﷺ said:

Whosoever bathes, gives a bath, wakes up early, arrives early at the masjid, sits close to the imam and does not commit foolish acts, he will gain the reward of one year of fasting and šalāt for each step he takes.⁹²

عَنْ عَطَاءٍ الْخُرَاسَانِيِّ عَنْ مَوْلَى أَمْرَائِهِ أَمْ عُثْمَانَ قَالَ سَمِعْتُ عَلَيَا عَلَى مِنْبَرِ الْكُوفَةِ يَقُولُ إِذَا كَانَ يَوْمُ الْجُمُعَةِ غَدَّتِ الشَّيَاطِينُ بِرَأْيَتِهَا إِلَى الْأَسْوَاقِ فَيَرْمُونَ النَّاسَ بِالرَّأْبِثِ أَوِ الرَّيَاثِ وَيُسْتَطِعُوهُمْ عَنِ الْجُمُعَةِ وَتَقْدُو الْمَلَائِكَةُ فَيَجْعَسُونَ عَلَى أَبْوَابِ الْمَسْجِدِ فَيَكْبِيُونَ الرَّجُلَ مِنْ سَاعَةِ وَالرَّجُلُ مِنْ سَاعَتَيْنِ حَتَّى يَخْرُجَ الْأَمَامُ فَإِذَا جَلَسَ الرَّجُلُ مَجْلِسًا يَسْمَكُ فِيهِ مِنَ الْإِسْتِمَاعِ وَالنَّظَرِ فَانْصَتَ وَلَمْ يُلْعِنْ كَانَ لَهُ كُلُّ أَجْرٍ مِنْ أَجْرِ فَإِنْ تَأَى وَجَلَسَ حَيْثُ لَا يَسْمَعُ فَانْصَتَ وَلَمْ يُلْعِنْ كَانَ لَهُ كُلُّ مِنْ أَجْرٍ وَلَمْ يُلْعِنْ كَانَ لَهُ كُلُّ أَجْرٍ مِنْ أَجْرِ فَإِنْ تَأَى وَجَلَسَ حَيْثُ لَا يَسْمَعُ فَانْصَتَ كَانَ لَهُ كُلُّ مِنْ وَزْرٍ وَمَنْ قَالَ وَلَمْ يُلْعِنْ كَانَ لَهُ كُلُّ مِنْ أَجْرٍ فَيَسْمَكُ فِيهِ مِنَ الْإِسْتِمَاعِ وَالنَّظَرِ فَلَمَّا يَنْصِتُ كَانَ لَهُ كُلُّ مِنْ وَزْرٍ وَمَنْ قَالَ يَوْمَ الْجُمُعَةِ لِصَاحِبِهِ صَدَفَ لَهُ وَمَنْ لَعَاهُ فَلَيْسَ لَهُ فِي جُمُعَةٍ تُلْكَ شَيْءٌ ثُمَّ يَقُولُ فِي آخِرِ ذَلِكَ سَمِعْتُ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- يَقُولُ ذَلِكَ

Atā' Khurāsānī narrates from his wife's [Umm Uthmān] freed slave:

I heard 'Ali ﷺ say on the pulpit of a masjid in Kūfa, "All the devils raise their flags and march towards the markets on Jumu'a. They lay traps and divert the people from Jumu'a by reminding them of their work and responsibilities. On the other hand, the angels sit by the doors of the masjids and record the time of every person's entry that so-and-so came in at such and such time and so-and-so at such and such time until the imam appears. When one sits close enough to hear and see him, then sits quietly and does not commit any foolish act, he receives double the reward. If a person sits in a place where he cannot hear the imam but sits quietly and does not commit a foolish act, he receives a fraction of the reward. If he sits where he can see and hear the imam, commits a foolish act and does not sit quietly, he receives a fraction of sin. And whoever says to another, 'Stay quiet' has committed a foolish act and whoever commits a foolish act will

⁹²Nasā'i, *Fadl Ghul Yaum al-Jumu'a*

not gain any reward of Jumu'a. Then 'Alī ﷺ said, 'I heard all this from the Blessed Prophet ﷺ.⁹³'"

عَنْ عَلْقَمَةَ قَالَ خَرَجْتُ مَعَ عَبْدِ اللَّهِ إِلَى الْجُمُعَةِ فَوَجَدَ ثَلَاثَةَ قَدْ سَبَقُوهُ فَقَالَ رَابِعٌ أَرْبَعَةٍ وَمَا
رَابِعٌ أَرْبَعَةٍ بَعِيدٌ لِنِي سَمِعْتُ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- يَقُولُ إِنَّ النَّاسَ يَجْلِسُونَ مِنْ
اللَّهِ يَوْمَ الْقِيَامَةِ عَلَى قَدْرِ رَوَاحِهِمْ إِلَى الْجُمُعَاتِ الْأُولَى وَالثَّانِيَةِ وَالثَّالِثَةِ ثُمَّ قَالَ رَابِعٌ أَرْبَعَةٍ وَمَا
رَابِعٌ أَرْبَعَةٍ بَعِيدٌ

'Alqama said:

I went with 'Abd Allāh ibn Mas'ūd ﷺ to Jumu'a and found that three people had arrived earlier. He said, "The fourth of four, and the fourth of four is not bad. Verily, I heard the Blessed Prophet ﷺ say, 'On the Day of Judgment, people's closeness to Allah ﷺ will be in the order in which they arrived for Jumu'a.'" He then said, "The fourth of four, and the fourth of four is not bad."⁹⁴

عَنْ أَبِي هُرَيْرَةَ قَالَ بِيَمِنِهِ عُمَرُ بْنُ الْخَطَّابِ يُحَطِّبُ النَّاسَ يَوْمَ الْجُمُعَةِ إِذْ دَخَلَ عُثْمَانَ بْنَ عَفَانَ عَرَضَ
بِهِ عُمَرُ فَقَالَ مَا بِكَ مِنْ جَاهَلٍ يَسْأَلُونَ بَعْدَ النَّدَاءِ

Abū Huraira ﷺ said:

Once, 'Umar ﷺ was delivering a sermon when 'Uthmān ﷺ entered the masjid. 'Umar ﷺ pointed towards him and said, "What has happened to people that they come late after the adhān?"⁹⁵

عَنْ سَمْرَةَ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- أَخْضُرُوا الْجُمُعَةَ وَادْتُوا مِنَ الْإِمَامِ فَإِنَّ
الرَّجُلَ لِيَخْلُفُ عَنِ الْجُمُعَةِ حَتَّىٰ إِنَّهُ لِيَتَحَلَّفُ عَنِ الْجَنَّةِ وَإِنَّهُ لَمَنْ أَهْلَهَا

It is narrated by Samura ibn Jundub ﷺ that the Blessed Prophet ﷺ said:

Frequent the masjid for Jumu'a and sit close to the imam because a person is distanced from Paradise due to his absence from Jumu'a, though he was worthy of being amongst its dwellers.⁹⁶

⁹³Abū Dāwūd, *Faḍl al-Jumu'a*

⁹⁴Ibn Māja, *mā Jā'fi al-Tahjir*

⁹⁵Muslim, *Kitāb al-Jumu'a*

⁹⁶Musnad Ahmad, *min Ḥadīthi Samura*

EATING AND RESTING AFTER JUMU'A

It was the Sunna of the Blessed Prophet ﷺ and the Companions ﷺ to eat and nap before zuhr on all other days except Jumu'a. On Jumu'a, they arrived early at the masjid and ate and napped after Jumu'a.

عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّهُ قَالَ مَا كَانَ تَعْذِيْفَ فِي عَهْدِ رَسُولِ اللَّهِ وَلَا تَقْبِلُ إِلَّا بَعْدَ الْجُمُعَةِ

Sahl ibn Sa'd ﷺ said:

We ate and rested after Jumu'a in the time of the Blessed Prophet ﷺ.⁹⁷

THE TIME OF ACCEPTANCE OF SUPPLICATION ON JUMU'A

Jumu'a is exclusively made for worship. This is why every Muslim is encouraged to increase supplication and voluntary worship on this day and also why Allah ﷺ, by His infinite mercy, has appointed a special time on Jumu'a in which all supplications are guaranteed acceptance. Though we should supplicate as much as possible on Jumu'a, this time is special because of the guarantee of acceptance [which is not to be found in any other time].

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- ذَكَرَ يَوْمَ الْجُمُعَةِ قَالَ فِيهِ سَاعَةً لَا يُوقَفُهَا
عَبْدُ مُسْلِمٍ وَقَوْ قَائِمٌ يُصَلِّي يَسْأَلُ اللَّهَ تَعَالَى شَيْئًا إِلَّا أُعْطَاهُ إِلَيْهِ - وَأَشَارَ بِيَدِهِ يُعْلِلُهُ

It is narrated by Abū Huraira ﷺ that the Blessed Prophet ﷺ was mentioning the day of Jumu'a and said:

There is a time on this day in which any supplication [made at this time] for anything while standing in ḥalāt is guaranteed acceptance by Allah ﷺ. Then he gestured by his hand as if to indicate the shortness of this time.⁹⁸

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- أَنَّهُ قَالَ إِنَّ فِي الْجُمُعَةِ لَسَاعَةً لَا يُوقَفُهَا مُسْلِمٌ
يَسْأَلُ اللَّهَ فِيهَا خَيْرًا إِلَّا أُعْطَاهُ إِلَيْهِ قَالَ وَهِيَ سَاعَةٌ حَبِيبَةٌ

It is narrated by Abū Huraira ﷺ that the Blessed Prophet ﷺ said:

There is a time on this day when no Muslim asks for any good at this time but Allah ﷺ will grant him just that. He said, "It is a very short time."⁹⁹

⁹⁷Bukhārī, *mā Jā' fi al-Gharas*

⁹⁸Bukhārī, *al-Sā'at allatī fī Yaum al-Jumu'a*

⁹⁹Muslim, *fī al-Sā'at allatī fī Yaum al-Jumu'a*

WHEN IS THIS TIME?

The opinions vary amongst the scholars about this time.

1. **After the imam sits on the pulpit** until the last call for ṣalāt [*iqāma*] is made. This should not mean that one can supplicate during the sermon, but that the time to supplicate is during the interval between the two sermons and also when the imam leaves the pulpit until he starts the ṣalāt.

عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَالَ لِي عَبْدُ اللَّهِ بْنُ عَمْرَ أَسْمَعْتَ أَبَاكَ
 يُحَدِّثُ عَنْ رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فِي شَأْنِ سَاعَةِ الْجُمُعَةِ قَالَ قُلْتُ نَعَمْ
 سَمِعْتُهُ يَقُولُ سَمِعْتَ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- يَقُولُ هِيَ مَا بَيْنَ أَنْ يَجْلِسَ
 الْإِمَامُ إِلَى أَنْ تُنْتَصَرِ الصَّلَاةُ

Abū Burda ibn Abī Mūsā al-Ash'arī said:

'Abd Allāh ibn 'Umar ﷺ asked me, "Have you heard your father say anything regarding the appointed time in Jumu'a?" I replied, "Yes, I have. I heard him say that I [Abū Mūsā Ash'arī ﷺ] heard the Blessed Prophet ﷺ say, 'It is from the time the imam sits on the pulpit until ṣalāt is completed.'¹⁰⁰"

2. **After 'Aṣr until sunset:** This is the opinion of the majority of scholars. Imam Tirmidhī narrates that Imam Aḥmad said:

قَالَ أَحْمَدُ أَكْثَرُ الْأَخَادِيدِ فِي السَّاعَةِ الَّتِي تُرْجَحُ فِيهَا إِجَابَةُ الدَّعْوَةِ أَنَّهَا بَعْدَ صَلَاةِ الْعَصْرِ
 وَرُبَّحَ بَعْدَ زَوَالِ الشَّمْسِ

The majority of ahadīth prove that this time is after 'Aṣr, though one can expect it to be any time after noon.¹⁰¹

عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- أَنَّهُ قَالَ تُمْسِوُ السَّاعَةَ الَّتِي تُرْجَحُ
 فِي يَوْمِ الْجُمُعَةِ بَعْدَ الْعَصْرِ إِلَى غَيْبُوَةِ الشَّمْسِ

It is narrated by Anas ibn Mālik ﷺ that the Blessed Prophet ﷺ said:

¹⁰⁰Ibid.

¹⁰¹Tirmidhī, *mā Jā' fi al-Sā'a*

Look for the time of acceptance on the day of Jumu'a after 'Aṣr until sunset.¹⁰²

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- خَيْرُ يَوْمٍ طَلَعَتِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيهِ خَلَقَ آدَمَ وَفِيهِ أَدْخَلَ الْجَنَّةَ وَفِيهِ أَهْبَطَ مِنْهَا وَفِيهِ سَاعَةٌ لَا يُوَاقِفُهَا عَبْدٌ مُسْلِمٌ يُصَلِّي فِي سَاعَةٍ فِيهَا شَيْئًا إِلَّا أَغْطَاهُ إِيمَانُهُ قَالَ أَبُو هُرَيْرَةَ فَلَقِيتُ عَبْدَ اللَّهِ بْنَ سَلَامَ فَذَكَرْتُ لَهُ هَذَا الْحَدِيثَ فَقَالَ أَنَا أَعْلَمُ بِتِلْكَ السَّاعَةِ فَقُلْتُ أَخْبِرْنِي بِهَا وَلَا تَضْنَنْ بِهَا عَلَى قَالَ هِيَ بَعْدَ الْعَصْرِ إِلَى أَنْ تَقْرُبَ الشَّمْسُ فَقُلْتُ كَيْفَ تَكُونُ بَعْدُ الْعَصْرِ وَقَدْ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- لَا يُوَاقِفُهَا عَبْدٌ مُسْلِمٌ وَهُوَ يُصَلِّي وَتِلْكَ السَّاعَةُ لَا يُصَلِّي فِيهَا فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامَ أَيْسَرُ قَدْ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- مِنْ جَلْسِ مَجِلْسٍ يَنْتَظِرُ الصَّلَاةَ فَهُوَ فِي صَلَاةٍ قُلْتُ بِلِي قَالَ فَهُوَ ذَلِكَ

It is narrated by Abū Huraira ﷺ that the Blessed Prophet ﷺ said:

The best day upon which the sun rises is the day of Jumu'a. Ādām ﷺ was born on this day; he entered and was sent down from Paradise on this day, and the Day of Judgment will take place on this day. There is a special time on this day in which Allah ﷺ will grant a person anything he asks for [in this time] while in ṣalāt.¹⁰³

Abū Huraira ﷺ said:

Then I met 'Abd Allāh ibn Salām ﷺ and I narrated this ḥadīth to him. He said, "I know this time." I said, "Then tell me and do not be stingy in this matter." He said, "It is after 'Aṣr until sunset." I said, "How can it be after 'Aṣr when the Blessed Prophet ﷺ said, 'Any supplication made at this time for anything while in ṣalāt' and praying ṣalāt during this time is forbidden?'" 'Abd Allāh ibn Salām ﷺ said, "Did the Blessed Prophet ﷺ not say, 'Whoever waits for the next ṣalāt is as though he is in ṣalāt?'" I said, "Why not?" He said, "This is how it is after 'Aṣr."¹⁰⁴

¹⁰²Ibid.

¹⁰³Muslim, *Fadl Yaum al-Jumu'a* | Tirmidhī, *mā Ja' fī Fadl Yaum al-Jumu'a*

¹⁰⁴Ibid.

AN AMAZING INCIDENT

There is an amazing incident narrated in *Muṣannaf 'Abd al-Razzāq* about this special time of Jumu'a. 'Abd Allāh ibn Abī Ṭalḥa ﷺ said:

Once, the Blessed Prophet ﷺ was leading 'Aṣr on Jumu'a when a dog came in and was about to pass in front of the congregation when he suddenly crumbled in a heap and died. After ṣalāt, the Blessed Prophet ﷺ asked the Companions ﷺ, "Who cursed this dog?" One man said, "I did, O Blessed Prophet ﷺ." In *Tabarānī* it is narrated that this person was Sa'd ibn Abī Waqās ﷺ. The Blessed Prophet ﷺ said, "You cursed him at a time when supplications are guaranteed acceptance."

THE SUNNA RECITATION FOR ḪALĀT OF JUMU'A

In Jumu'a, the Blessed Prophet ﷺ recited Sūrat al-A'lā in the first unit and Sūrat al-Ghāshiya in the second, and sometimes Sūrat al-Jumu'a in the first unit and Sūrat al-Munāfiqūn in the second.

عنْ بْنِ أَبِي رَافِعٍ قَالَ اسْتَحْلَفَ مَرْوَانَ أَبَا هُرَيْرَةَ عَلَى الْمَدِينَةِ وَخَرَجَ إِلَى مَكَّةَ فَصَلَّى لَهَا أَبُو هُرَيْرَةَ
 الْجُمُعَةَ فَقَرَأَ بَعْدَ سُورَةِ الْجُمُعَةِ فِي الرُّكْعَةِ الْآخِرَةِ إِذَا جَاءَكُمُ الْمُنَافِقُونَ - قَالَ - فَادْرَكْتُ أَبَا هُرَيْرَةَ
 حِينَ أَنْصَرَفَ فَقُلْتُ لَهُ إِنَّكَ قَرَأْتَ سُورَتَيْنِ كَانَ عَلَيْنِ بْنُ أَبِي طَالِبٍ يَقْرَأُ بِهِمَا بِالْمُكْوَفَةِ فَقَالَ أَبُو هُرَيْرَةَ
 إِنِّي سَمِعْتُ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- يَقْرَأُ بِهِمَا يَوْمَ الْجُمُعَةِ

Ibn Abī Rāfi' said:

Marwān appointed Abū Huraira ﷺ the governor of Madina and left for Makkah. Then Abū Huraira ﷺ led us in Jumu'a and recited Sūrat al-Jumu'a in the first unit and Sūrat al-Munāfiqūn in the second." Abū Rāfi' said, "After ṣalāt, I met Abū Huraira ﷺ and said to him, 'You recited the same two suras 'Ali ﷺ used to recite in Kūfa.'" Abū Huraira ﷺ said, "I heard the Blessed Prophet ﷺ recite these two suras in Jumu'a.¹⁰⁵"

عنْ النُّعَمَانِ بْنِ بَشِيرٍ قَالَ كَانَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- يَقْرَأُ فِي الْعِيدَيْنِ وَفِي الْجُمُعَةِ
 سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى وَهَلْ أَنَاكَ حَدِيثُ الْفَاشِيَةِ قَالَ وَلَذَا اجْتَمَعَ الْعِبْدُ وَالْجُمُعَةُ فِي يَوْمٍ وَاحِدٍ
 يَقْرَأُ بِهِمَا أَيْضًا فِي الصَّلَائِكِينَ

¹⁰⁵Muslim, *mā Yaqr'a'u fī Ṣalāt al-Jumu'a*

Nau'mān ibn Bashīr ﷺ said:

In both 'Eids and in Jumu'a, the Blessed Prophet ﷺ recited Sūrat al-A'lā and Sūrat al-Ghāshiya. If 'Eid and Jumu'a fell on the same day, he recited the same suras in both 'Eid and Jumu'a.¹⁰⁶

THE SUNNA RECITATION FOR FAJR ON JUMU'A

The Blessed Prophet ﷺ would recite Sūrat al-Sajda in the first unit and Sūrat al-Dahr in the second unit of the Fajr ṣalāt on Jumu'a most of the time.

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الصُّبْحِ يَوْمَ الْجُمُعَةِ مَا تَنزَلَ فِي الرُّكْعَةِ
الْأُولَى وَفِي الثَّالِثَةِ هَلْ أَتَى عَلَى الْإِنْسَانِ حِينَ لَمْ يَكُنْ شَيْئًا مَذْكُورًا

Abū Huraira ﷺ said:

The Blessed Prophet ﷺ used to recite Sūrat al-Sajda in the first unit and Sūrat al-Dahr in the second unit of Fajr ṣalāt on Jumu'a.¹⁰⁷

In the narration of *al-Mu'jam al-Ṣaghīr*, the words are *yudīmu 'alā Dhālik* (the Blessed Prophet ﷺ was consistent on this).

THE VIRTUE OF PRAYING FAJR IN CONGREGATION ON JUMU'A

عَنْ أَبِي عَبِيدَةَ بْنِ الْجَرَاحِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنَ الصَّلَوَاتِ صَلَةً أَفْضَلُ
مِنْ صَلَاةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ فِي الْجَمَاعَةِ وَمَا أَحَسَبُ مِنْ شَهِدَهَا مِنْكُمْ إِلَّا مَغْفُورًا لَهُ

It is narrated by Abū 'Ubaida ﷺ that the Blessed Prophet ﷺ said:

The best of ṣalāt is Fajr on the day of Jumu'a when prayed in congregation. I expect forgiveness for one who prays Fajr in congregation.¹⁰⁸

In a ḥadīth in *Baihaqī*, 'Abd Allāh ibn 'Umar ﷺ said to Hamrān:

Don't you know that the Blessed Prophet ﷺ said, "The best of ṣalāts on Jumu'a is Fajr when prayed in congregation."

¹⁰⁶Ibid.

¹⁰⁷Ibid.

¹⁰⁸*al-Mu'jam al-Kabīr*, 1/158

THE ADHAN OF JUMU'A

Only one call was made for Jumu'a ṣalāt in the time of the Blessed Prophet ﷺ. When the Blessed Prophet ﷺ sat on the pulpit, Bilāl ﷺ would stand by the door of the masjid which faced the house of the Blessed Prophet ﷺ and called out the adhān. Then in the time of 'Uthmān ﷺ, when he saw people arriving late for ṣalāt, he added another adhān.

Since people arrived early for Jumu'a in the time of the Blessed Prophet ﷺ, Abu Bakr ﷺ, and 'Umar ﷺ, the adhān was delivered immediately before the sermon when most people were already present. However, in the time of 'Uthmān ﷺ, the situation had changed drastically due to the conquests and influx of new Muslims who did not have the same spirit for worship as the Companions ﷺ and would arrive late for Jumu'a.

It is understood that arriving for Jumu'a during the sermon [as opposed to before the sermon] without reasonable excuse, is sinful. Therefore, 'Uthmān ﷺ instituted another adhān to bring people to the masjid early.

'Alī ﷺ continued this practice after 'Uthmān ﷺ and the Companions ﷺ of the time endorsed it. Since then the Muslim community has also upheld this practice, making the first adhān outside the masjid and the second facing the imam shortly before the sermon. Given that we are ordered to follow the ways of the rightly guided caliphs; therefore, both adhāns are Sunna.

The ḥadīth states:

عَنِ الْعَرَبِاضِ بْنِ سَارِيَةَ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ذَاتِ يَوْمٍ ثُمَّ أَقْبَلَ عَلَيْهَا
 فَوَعَظَنَا مَوْعِظَةً لِيَوْمَةَ ذَرَفَتْ مِنْهَا الْعَيْنُونَ وَوَجَلَتْ مِنْهَا الْقُلُوبُ فَقَالَ قَاتِلُ يَا رَسُولَ اللَّهِ كَانَ هَذِهِ
 مَوْعِظَةً مُوَدَّعَةً فَمَاذَا تَعْهُدُ إِلَيْنَا فَقَالَ أُوصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعَ وَالطَّاعَةِ وَإِنْ عَدَّا حِبْسَيَا فَإِنَّهُ مِنْ
 يَعِيشُ مِنْكُمْ بَعْدِي فَسَيَرِي اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ سُبُّنِي وَسُنْنَةُ الْحَلْفَاءِ الْمُهَدِّيَّينَ الرَّاشِدِينَ تَسْكُنُوا بِهَا
 وَغَصُّنُوا عَلَيْهَا بِالْتَّوَاجِدِ وَلَيَاكُمْ وَمُؤْمِنَاتِ الْأُمُورِ فَإِنْ كُلُّ مُحْدَثَةٍ نِدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالٌ

Irbād ibn Sāriah ﷺ said:

The Blessed Prophet ﷺ led us in ṣalāt one day. [After ṣalāt], he turned to us and delivered a spirited talk that made the eyes cry and the hearts shudder. Then someone said, "It seems as if this is parting advice. What do you advise us?" The Blessed Prophet ﷺ said, "I ask that you fear Allah ﷺ, to follow and obey the amir even if he is black. Whosoever remains

alive after me will witness turmoil. At that time, hold on to my Sunna and the Sunna of the rightly guided caliphs; hold to it strongly and grab it with your teeth. Save yourself from innovations because every new thing is an innovation [bid'a] and every innovation is a deviation.¹⁰⁹"

This ḥadīth emphasizes the importance of adhering to the Sunnas of the rightly guided caliphs, which also includes the first adhān. This is why the Muslim community has preserved this practice to this day, except for the unfortunate few who call it an innovation. How sad it is that the very thing the Blessed Prophet ﷺ orders us to hold onto tightly is being called an innovation and a deviation! May Allah ﷺ bless everyone with guidance.

ATTENDING THE CONGREGATION OF JUMU'A

Jumu'a ṣalāt can only be observed in congregation; therefore, if anyone arrives late and misses the congregation, he must pray zuhr instead. However, since the sermon is also a part of Jumu'a, one must attend it from the beginning as well.

If one arrives late and catches any part of ṣalāt with the congregation, he has prayed Jumu'a ṣalāt. If he joined after it began but before it finished, he has prayed the ṣalāt of Jumu'a though he is sinful. This is the opinion of 'Abd Allāh ibn Mas'ūd ﷺ and Muādh ﷺ, while other Companions ﷺ hold different opinions in this regard.

وَعِنْ أَبْنَىٰ مَسْعُودٍ قَالَ مَنْ أَذْرَكَ مِنَ الْجُمُعَةِ رُكْنَةً فَلَيُضِفْ إِلَيْهَا أُخْرَىٰ وَمَنْ فَاتَهُ الرُّكْنَتَانِ فَلَيُصِلَّ أَرْبَعًا

'Abd Allāh ibn Mas'ūd ﷺ said:

Whosoever catches one unit of Jumu'a should add another, but if he misses both, he would have to pray the four units of zuhr.¹¹⁰

عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَأْتُوهَا سَعْوَنَ وَأَتُوهَا تَمْشُونَ عَلَيْكُمُ السَّكِينَةُ فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَاتَّمُوا

Abū Huraira ﷺ said:

I heard the Blessed Prophet ﷺ say, "Do not rush for ṣalāt once it has

¹⁰⁹Abū Dāwūd, *fī Luzūm al-Sunna* | Ibn Māja, *fī Ittibā' Sunnat al-Khulafā* | Musnad Aḥmad, *Hadīth Irbād Ibn Sāriā*

¹¹⁰al-Mu'jam al-Kabir, 8/250 | Majma' al-Zawāid 2/192

begun, but walk [towards the congregation] and come gracefully, then pray whatever part of ṣalāt you catch and complete whatever you miss.¹¹¹"

Note: Since the above ḥadīth is general in meaning, it is inclusive of the ṣalāt of Jumu'a also. The narration below, however, specifically mentions Jumu'a along with the other ṣalāts.

عَنْ أَبْنَىْ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- مَنْ أَذْرَكَ رُكْنَةً مِنْ صَلَاتِ الْجُمُعَةِ وَغَيْرِهَا
فَلْيُضِيفْ إِلَيْهَا أُخْرَىٰ وَدَدْ تَمَّتْ صَلَاتُهُ

It is narrated by ‘Abd Allāh ibn ‘Umar ﷺ that the Blessed Prophet ﷺ said:

Whoever catches one unit of Jumu'a or any other ṣalāt should add another unit to it, then his ṣalāt will be complete.¹¹²

[If one misses one or more than one unit in a three or four-unit ṣalāt (zuhr, ‘asr, maghrib, or ‘ishā'), he must add as many units to the end as he missed in the beginning in order to complete his ṣalāt].

TRAVELING ON JUMU'A

It is permissible to travel on Jumu'a if a person begins his journey before noon. However, since Jumu'a becomes compulsory upon a local after noon, he should not leave without praying Jumu'a unless he is certain of praying it in another masjid.

عَنْ قَيْسٍ قَالَ رَأَىْ عُمَرُ بْنُ الخطَّابِ رَجُلًا قَدْ عَقَلَ رَاجِلَةً قَالَ مَا يَحْبِسُكَ قَالَ الْجُمُعَةُ قَالَ إِنَّ
الْجُمُعَةَ لَا تَحْبِسُ مُسَافِرًا فَادْهَبْ

Qais said:

‘Umar ﷺ once saw someone who had tied his mount. ‘Umar ﷺ asked him, "What stopped you from traveling?" He replied, "Jumu'a." ‘Umar ﷺ said, "Go! Jumu'a does not stop you from traveling."¹¹³"

WHEN ‘EID AND JUMU'A COINCIDE

If ‘Eid falls on Jumu'a, the ‘Eid ṣalāt will not make up for Jumu'a ṣalāt.

¹¹¹Bukhārī, *Qaul al-Rajul Fātatnā al-Ṣalā* | Muslim, *Istiḥbāb Ityān al-Ṣalā*

¹¹²Dāraqutnī, *fī Man Yudrikū al-Jumu'a*

¹¹³al-Sunan al-Kubrā, 3/184 | Muṣannaf ‘Abd Razzāq 3/250

We should remember that Jumu'a is obligatory and its compulsion is mentioned in the Qur'an; whereas, 'Eid ṣalāt is Sunna or at the most necessary [*wājib*]. In that case, how can the Sunna of 'Eid cancel out something greater [an obligatory act] than itself? Some people who are of this opinion have misunderstood certain ḥadīth that are being mentioned below.

عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- أَنَّهُ قَالَ لَقَدِ اجْتَمَعَ فِي يَوْمِكُمْ هَذَا عِيدًاٌ
فَمَنْ شَاءَ لَجُزِأَهُ مِنَ الْجُمُعَةِ وَلَا مُجْمِعُونَ

It is narrated by Abū Huraira ﷺ that the Blessed Prophet ﷺ said:

Two 'Eids have coincided on this day. Whoever wishes, Jumu'a will suffice for him; but we will be praying Jumu'a.¹¹⁴

Let us take a look at a few things in this ḥadīth:

1. Many eminent ḥadīth masters criticize the chain of this ḥadīth. Hāfiẓ ibn Hajar, Dāraqutnī, and Imam Ahmad ibn Hanbal all agree that this ḥadīth is with a broken chain.
2. Even if this ḥadīth was unbroken [*muttasil*], it is a solitary chain of transmission [*al-khabr al-wāhid*] and the Muslim community is unanimous that a solitary chain ḥadīth cannot alter or void a ruling of the Qur'an.
3. In the aforementioned ḥadīth, the Blessed Prophet ﷺ is not addressing the locals but rather villagers who lived in the outskirts of Madina.

عَنْ عُمَرِ بْنِ عَبْدِ الْعَزِيزِ قَالَ اجْتَمَعَ عِيدًاٌ عَلَى عَهْدِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَقَالَ مَنْ
أَحَبَّ أَنْ يَخْلُسَ مِنْ أَهْلِ الْعَالَمَةِ فَلْيَخْلُسْ فِي غَيْرِ حَرَاجٍ

Imam Shāfi'i narrated from 'Umar ibn 'Abd al-'Azīz:

Two 'Eids coincided in the time of the Blessed Prophet ﷺ. The Blessed Prophet ﷺ announced, "Whoever, from amongst the people of the outbound areas, wishes to stay [for Jumu'a] may stay."¹¹⁵

The aforementioned statement clarifies that the Blessed Prophet ﷺ was addressing the people from the outbound areas upon whom Jumu'a was not compulsory [as mentioned in a previous chapter].

¹¹⁴Abū Dāwūd, *idhā Wāfaqa Yaum al-Jumu'a*

¹¹⁵Kitāb al-Umm, 1/274

In the above ḥadīth, the words are *innā Mujammi'ūn* [we will pray Jumu'a]. "We" is referring to the people of Madina who prayed their Jumu'a with the Blessed Prophet ﷺ.

This is why when two 'Eids coincided in the caliphate of 'Uthmān ﷺ, he announced:

عَنْ أَبِي عَبْدِِيْ مَوْلَى ابْنِ أَزْهَرٍ قَالَ شَهِدْتُ الْعِيدَ مَعَ عُثْمَانَ بْنِ عَفَّانَ فَجَاءَ فَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّصَرَّفَ فَخَطَبَ وَقَالَ إِنَّهُ قَدْ أَجْمَعَ لَكُمْ فِي يَوْمِكُمْ هَذَا عِيدًا نَفْعَنَ أَحَبَّ مِنْ أَهْلِ الْعَالَيْهِ أَنْ يَتَنَظَّرَ الْجُمُعَةَ فَلَيَنْتَظِرُوهَا وَمَنْ أَحَبَّ أَنْ يَرْجِعَ فَقَدْ أَذِنْتُ لَهُ

Today, two 'Eids have coincided; those villagers who wish to wait for Jumu'a may wait, but if someone wants to return, I will not stop him.¹¹⁶

'Uthmān ﷺ is repeating what the Blessed Prophet ﷺ said previously that the villagers are allowed to return to their villages in the outskirts of Madina.¹¹⁷ We learn from this that Jumu'a was compulsory upon the people of Madina and the concession [not to pray Jumu'a] was only for those who lived outside of Madina.

Another point to remember is that there is no evidence that the Blessed Prophet ﷺ and the righteous caliphs ever cancelled Jumu'a ṣalāt because of 'Eid.

THE SUNNAS BEFORE AND AFTER JUMU'A

Praying four units before and four after Jumu'a is Sunna, though some ahadīth narrate six units after Jumu'a. This proves that of six units, four are emphasized Sunnas [*muakkada*] while two are unemphasized [*ghair muakkada*].

عَنْ أَبِي هُرَيْرَةَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَنْ كَانَ مِنْكُمْ مُصِيلًا بَعْدَ الْجُمُعَةِ فَلْيُصِلْ أَرْبَعًا

It is narrated by Abū Huraira ﷺ that the Blessed Prophet ﷺ said:

Whoever amongst you prays after Jumu'a should pray four units.¹¹⁸

¹¹⁶Muwaṭṭa', *al-Amr bi al-Ṣalāt*

¹¹⁷The chain of transmission of this hadīth is verbatim in *Bukhārī*.

¹¹⁸Muslim, *al-Ṣalāt ba'd al-Jumu'a* | Abū Dāwūd, *al-Ṣalāt ba'd al-Jumu'a*

عَنْ قَتَادَةَ أَنَّ ابْنَ مَسْعُودٍ كَانَ يُصَلِّي قَبْلَ الْجُمُعَةِ أَرْبَعَ رَكَعَاتٍ وَبَعْدَهَا أَرْبَعَ رَكَعَاتٍ قَالَ أَبُو إِسْحَاقَ
وَكَانَ عَلَيْهِ يُصَلِّي بَعْدَ الْجُمُعَةِ سِتَّ رَكَعَاتٍ وَهِيَ يَأْخُذُ عَبْدَ الرَّزَاقِ

Qatāda said:

'Abd Allāh ibn Mas'ūd would pray four units before and four after Jumu'a.

Abū Iṣhāq narrates that 'Alī used to pray six units after Jumu'a; and this is the opinion of 'Abd al-Razzāq.¹¹⁹

عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلَمِيِّ قَالَ كَانَ عَبْدُ اللَّهِ يَأْمُرُنَا أَنْ نُصَلِّي قَبْلَ الْجُمُعَةِ أَرْبَعًا وَبَعْدَهَا أَرْبَعًا
حَتَّى جَاءَنَا عَلَيْهِ فَأَمَرَنَا أَنْ نُصَلِّي بَعْدَهَا رَكْعَيْنِ ثُمَّ أَرْبَعًا

Abū 'Abd al-Rahmān al-Sulamī said:

'Abd Allāh ibn Mas'ūd ordered us to pray four units before and four after Jumu'a until 'Alī came and told us to pray two units, then four units after Jumu'a [i.e., 'Alī told them to pray six units altogether].¹²⁰

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ يُصَلِّي قَبْلَ الْجُمُعَةِ أَرْبَعًا لَا يُفْصِلُ بَيْنَهُنَّ سَلَامٌ ثُمَّ بَعْدَ الْجُمُعَةِ رَكْعَيْنِ
ثُمَّ أَرْبَعًا

It is narrated about 'Abd Allāh ibn 'Umar that he would pray four units [before Jumu'a] without salām, then two units followed by four units after Jumu'a.¹²¹

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْكُعُ قَبْلَ الْجُمُعَةِ أَرْبَعًا لَا يُفْصِلُ فِي شَيْءٍ مِّنْهُنَّ

'Abd Allāh ibn 'Abbās said:

The Blessed Prophet ﷺ prayed four units before Jumu'a and did not say salām in between.¹²²

عَنْ عَلَيِّ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي قَبْلَ الْجُمُعَةِ أَرْبَعًا وَبَعْدَهَا أَرْبَعًا يَحْفَلُ
السَّلِيمَ فِي آخِرِهِنَّ رَكْعَةً

¹¹⁹ Muṣannaf 'Abd al-Razzāq, 3/247

¹²⁰ Ibid.

¹²¹ Sharḥ Ma'ānī al-Āthār, al-Taṭawwu bi al-Lail wa al-Nahār

¹²² Ibn Māja, mā Ja'fi al-Ṣalāt qabl al-Jumu'a

'Alī ﷺ said:

The Blessed Prophet ﷺ prayed four units before and four units after Jumu'a and said salām in the last units only [i.e., he did not pray four units in units of two]¹²³.



¹²³Lisān al-Mīzān, 2/419



Chapter 5

SUNNAS OF LEADING JUMU‘A

TO GREET WITH SALAM AFTER ASCENDING THE PULPIT

Some ahadīth narrate that the Blessed Prophet ﷺ would greet with salām [*al-salām ‘alaikum*] after ascending the pulpit (though these ahadīth are weak individually, they are reliable [*ḥasan*] collectively). This is further corroborated by ahadīth that narrate the virtue of greeting another Muslim upon meeting him.

It should be noted here that salām is not an integral part of Jumu‘a or the sermon but only a greeting when one Muslim meets another. The Blessed Prophet ﷺ would enter the masjid when it was time to deliver the sermon, go directly to the pulpit, greet with salām and then sit down.

عَنْ حَابِرٍ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ إِذَا صَعَدَ الْمِنْبَرَ سَلَّمَ

Jābir ibn ‘Abd Allāh ﷺ said:

The Blessed Prophet ﷺ would greet with salām when he ascended the pulpit.¹²⁴

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْمَسْجِدَ يَوْمَ الْجُمُعَةِ سَلَّمَ عَلَى مَنْ عِنْدَ مِنْبَرِهِ مِنَ الْجُلُوسِ ، فَإِذَا صَعَدَ الْمِنْبَرَ تَوَجَّهَ إِلَى النَّاسِ ، فَسَلَّمَ عَلَيْهِمْ

‘Abd Allāh ibn ‘Umar ﷺ said:

¹²⁴Ibn Māja, *mā Jā’ fī al-Khuṭba*

When the Blessed Prophet ﷺ arrived in the masjid on Jumu'a, he first greeted the people around the pulpit, then ascended the pulpit, turned towards the people and said salām again.¹²⁵

STANDING MOTIONLESS DURING DELIVERY OF THE SERMON

The imam should not make unnecessary movements with his hands or body in the sermon [this condition only applies to the sermon of Jumu'a and not to any other talk or speech given on matters of Dīn]. In fact, it is one of the conditions of the sermon that the imam avoid unnecessary movements with his hands or body.

عَنْ عُمَرَةَ بْنِ رُوَيْبَةَ قَالَ رَأَى بِشْرٌ بْنُ مَرْوَانَ عَلَى الْمِنْبَرِ رَاعِيَهُ فَقَالَ فَبِحَ اللَّهِ هَاتِينَ الْيَدَيْنِ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَا يَرِيدُ عَلَى أَنْ يَقُولَ بِيَدِهِ هَكَذَا وَأَشَارَ بِإِصْبَعِهِ
الْمُسَبِّحةُ

'Umāra ibn Ru'aiba said he saw Bishr ibn Marwān standing on the pulpit gesturing upwards with his hands [like orators]. He said:

May Allah ﷺ ruin these hands. Verily, I saw the Blessed Prophet ﷺ, and he did not move his hands more than this much [demonstrating with his hand, he raised his index finger to show how little movement the Blessed Prophet ﷺ made in the sermon].¹²⁶

DELIVERING THE SERMON WHILE STANDING

عَنْ أَبِي عُمَرَ قَالَ كَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُخْطُبُ قَائِمًا ثُمَّ يَعْدُ ثُمَّ يُؤْمِنُ كَمَا تَعْلَمُونَ الْآنَ

Ibn 'Umar ﷺ says:

The Blessed Prophet ﷺ stood to deliver the sermon, then sat, then stood again as you do now.¹²⁷

عَنْ جَابِرِ بْنِ سَمْرَةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يُخْطُبُ قَائِمًا ثُمَّ يَجْلِسُ ثُمَّ يَعْوِمُ فَيُخْطُبُ قَائِمًا فَمَنْ يَبَدِّلُ أَنَّهُ كَانَ يُخْطُبُ جَالِسًا فَقَدْ كَذَبَ فَقَدْ وَاللَّهُ صَلَّى مَعَهُ أَكْثَرُ مِنْ أَفْيَ صَلَّةٍ

¹²⁵al-Mu'jam al-Kabir, 11/321 | al-Mu'jam al-Ausat, 14/444

¹²⁶Muslim, *Takhrij al-Ṣalāh*

¹²⁷Bukhārī, *al-Khuṭbat Qāiman*

Jâbir ibn Samura ﷺ said:

The Blessed Prophet ﷺ would stand while delivering the sermon, then sit, then stand again. Therefore, whoever tells you the Blessed Prophet ﷺ delivered the sermon in a sitting position is a liar. I swear by Allah ﷺ, I have prayed more than two thousand şalât with the Blessed Prophet ﷺ.¹²⁸

عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ رَأَيْتُ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَخْطُبُ فَإِنَّمَا تَمْ يَعْدُ قَعْدَةً لَا يَتَكَبَّمُ

Jâbir ibn Samura ﷺ said:

I saw the Blessed Prophet ﷺ delivering the sermon while standing, then he sat for a short interval in which he did not talk.¹²⁹

عَنْ أَبِي عُبَيْدَةَ عَنْ كَعْبِ بْنِ عَبْرَةَ قَالَ دَخَلَ الْمَسْجِدَ وَعَبْدُ الرَّحْمَنُ بْنُ أَمِ الْحَكَمَ يَخْطُبُ قَاعِدًا فَقَالَ انْظُرُوا إِلَيْهِ هَذَا الْخَبِيثُ يَخْطُبُ قَاعِدًا وَقَالَ اللَّهُ تَعَالَى وَإِذَا رَأَوْا تِجَارَةً أَوْ هُوَ افْتَضَى إِلَيْهَا وَتَرَكُوكُ فَانِمًا

It is narrated by Abû 'Ubaida that:

Kâ'b ibn 'Ujra ﷺ entered the masjid when 'Abd al-Rahmân ibn Umm al-Hakam was sitting and delivering the sermon. He said, "Look at this despicable, vile person [khâbit] delivering the sermon while sitting even though Allah ﷺ says, 'But when they saw a transaction or a diversion, [O Muhammâd ﷺ], they rushed to it and left you standing.'¹³⁰"

Note: Kâ'b ibn 'Ujra ﷺ took evidence from the verse 'and left you standing' to prove that the sermon must be delivered standing because the verse was revealed regarding an incident in which the Blessed Prophet ﷺ was delivering the sermon of Jumu'a while standing.

SHORT INTERVAL BETWEEN TWO SERMONS

عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ سَالَتْ جَابِرِ بْنِ سَمْرَةَ كَيْفَ كَانَ يَخْطُبُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ كَانَ يَخْطُبُ فَإِنَّمَا غَيْرَ اللَّهِ كَانَ يَعْدُ قَعْدَةً تَمْ يَشُومُ

Simâk ibn Harb said:

I asked Jâbir ibn Samura ﷺ, "How did the Blessed Prophet ﷺ deliver a

¹²⁸Muslim, *Dhikr al-Khuṭbatain*

¹²⁹Abû Dâwûd, *al-Khuṭbat Qâimâna* | Nasâ'i, *al-Sukût fi al-Qâ'da*

¹³⁰Muslim, *fi Qaulihî wa idhâ Ra'au Tijâratâna* | Nasâ'i, *Qiyâm al-Imâm fi al-Khuṭba*

sermon?" He replied, "He stood during the sermon, but sat for a short interval and then stood again.¹³¹"

DELIVERING A SHORT SERMON

The Blessed Prophet ﷺ always delivered short Jumu'a sermons and wished that the leaders in his community do the same. Nowadays we observe that the sermons are extremely long, which is directly opposed to the Sunna of the Blessed Prophet ﷺ. In fact, in one hadīth the Blessed Prophet ﷺ specifically mentions that long sermons and short ṣalāts are a clear sign of ignorance and shallow understanding in the Dīn.

عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ كَانَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَخْطُبُ قَاتِلًا ثُمَّ يَجْلِسُ ثُمَّ يَقُولُ وَيَقُولُ
آيَاتٍ وَيَذْكُرُ اللَّهَ عَزَّ وَجَلَّ وَكَانَتْ حُطْبَتُهُ قَصْدًا وَصَلَاةُهُ قَصْدًا

Jâbir ibn Samura ﷺ says:

The Blessed Prophet ﷺ would stand and deliver the sermon, then sit and stand again. He would recite the Qur'an during the sermon and remember Allah ﷺ. His sermon and ṣalât were both in moderation [i.e., not long].¹³²

قَالَ أَبُو وَائِلٍ حَطَبْنَا عَمَّارٌ فَأَوْجَزَ وَأَلْبَغَ فَلَمَّا نَزَلَ قُلُونِي يَا أَبَا الْيَقْظَانِ لَقِدْ أَبْغَتَ وَأَوْجَزْتَ فَلَوْ كُنْتَ
نَفَقْتَ فَقَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ إِنَّ طُولَ صَلَاةِ الرَّجُلِ وَقَصْرَ
حُطْبَتِهِ مِنْ فَتْهِهِ وَكَانَتْ حُطْبَتُهُ قَصْدًا وَصَلَاةُهُ قَصْدًا وَإِنَّ مِنَ الْبَيْانِ سِحْرًا

Abû Wâ'il says:

'Ammâr ﷺ delivered a short and eloquent sermon. When he stepped off the pulpit we said to him, "O Abû al-Yaqzân! You gave a very short and eloquent sermon. You should have at least taken a breath in between." He said, "I heard the Blessed Prophet ﷺ say, 'lengthening the ṣalât and shortening the sermon is a sign of understanding in the Dîn. Therefore, make the ṣalât long and keep the sermon short; and some talks have the effect of magic.'¹³³"

عَنْ جَابِرِ بْنِ سَمْرَةَ السُّوَائيِّ قَالَ كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَا يُطِيلُ الْمَوْعِظَةَ يَوْمَ
الْجُمُعَةِ إِنَّمَا هُنَّ كَلِمَاتٍ يَسِيرَاتٍ

¹³¹Musnad Ahmad, *Hadîth Jâbir* 42/322

¹³²Nasâ'i, *al-Qirâ' fi Khutbat al-Thânia* | Ibn Mâja, *mâ Jâ' fi al-Khutba*

¹³³Muslim, *Takhjîf al-Ṣalâh*, *al-Sunan al-Kubrâ*, 3/208

Jâbir ibn Samura ﷺ says:

The Blessed Prophet ﷺ did not lengthen the sermon on Jumu'a; his sermons were a few short words.¹³⁴

عَنْ عَبْدِ اللَّهِ يَعْنِي أَبْنَ مَسْعُودٍ عَنِ التَّمِيْيِيْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ قَصْرَ الْخُطْبَةِ وَطُولَ الصَّلَاةِ مِنْهُنَّ مِنْ فِتْنَةِ الرَّجُلِ فَأَطْلِبُوا الصَّلَاةَ وَاقْصِرُوا الْخُطْبَةَ فَإِنَّ مِنَ الْبَيَانِ سِحْرًا وَآتَهُ سِيَّانٌ بَعْدَ كُفْرِ قَوْمٍ يُطْلِبُونَ الْخُطْبَةَ وَيُقْصِرُونَ الصَّلَاةَ

It is narrated by 'Abd Allâh ibn Mas'ûd ﷺ that the Blessed Prophet ﷺ said:

Shortening the sermon and lengthening the šalât is a sign of the speaker's [khaṭîb's] understanding [in the Dîn]; therefore, make the šalât long and the sermons short. Indeed, some talks have the effect of magic and soon a people will come after you who will lengthen the sermons and shorten the šalât.¹³⁵

عَنْ إِيَّاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ عَنْ أَبِيهِ قَالَ كُلُّ كَا نُصَيْلِيْ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجُمُعَةَ فَنَرْجِعُ وَمَا نَجِدُ لِلْحَيَّطَانِ فَيَنَا سَنَتَلُ بِهِ

Salama ibn Akwa' ﷺ says:

When we returned praying from Jumu'a behind the Blessed Prophet ﷺ, the walls would not produce enough shadow for us to take shade under.¹³⁶

This ḥadîth proves that the šalât and sermon were extremely short and people would leave after Jumu'a quickly.

In our times, the Jumu'a sermon is usually delivered in languages other than Arabic. One of the many problems with this is that they are longer than the šalât and then many imams are not particular about reciting the Sunna suras for šalât. They recite short suras to make up for the time they take to deliver their thirty to forty-five minute long sermons.

Another issue with these sermons is that people take their time in arriving for Jumu'a because they know the sermon will be long, even though all the *madhâhib* [four schools of jurisprudence] are unanimous that one must arrive for Jumu'a before the sermon. Also, since the sermon is long many people will gossip or do foolish things, thereby wasting their reward for Jumu'a. For example, they will play with their

¹³⁴Abû Dâwûd, *Iqṣâr al-Khuṭâb*

¹³⁵Musnad al-Bazzâr, *Qâṣr al-Khuṭâb* | Musnad al-Firdaus, 1/238

¹³⁶Muslim, *Šalât al-Jumu'a bîn Tazâl*

hair, glasses, clothing, phone or even the carpet. All of this is due to our neglect of the Sunna of the Blessed Prophet ﷺ, which is to shorten the sermon and lengthen the ṣalāt.

REQUIREMENTS OF THE SERMON

It is known from ahadīth that the Blessed Prophet ﷺ began his sermon with praise of Allah ﷺ, but the question is what is one to do after that? The answer to this is explained in the following ahadīth:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ كُلُّ حُطْبَةٍ لَيْسَ فِيهَا تَشْهِدُ فَهِيَ كَالْيَدِ
الْبَحْذُمَاءِ

It is narrated by Abū Huraira رضي الله عنه that the Blessed Prophet ﷺ said:

Any sermon without *tashabbhud* [I bear witness that there is no god but Allah ﷺ and the Blessed Prophet ﷺ is His messenger] is like a leprotic hand [i.e., it is useless].¹³⁷

عَنْ سَمْرَةَ بْنِ جُنْدُبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَسْتَغْفِرُ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ كُلَّ جُمُعَةٍ

Samura ibn Jundub رضي الله عنه said:

The Blessed Prophet ﷺ sought forgiveness from Allah ﷺ [*istighfār*] every Jumu'a for every believing man and woman and every Muslim man and woman.¹³⁸

عَنْ أَبْنِ شِهَابٍ قَالَ بَلَغَنَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْأُبُ فِي بَجْلِسٍ عَلَى الْمِنْبَرِ فَإِذَا
سَكَتَ الْمُؤْدِنُ قَامَ فَخَطَبَ الْخُطْبَةَ الْأُولَى ثُمَّ جَلَسَ شَيْئًا يُسِرًا ثُمَّ قَامَ فَخَطَبَ الْخُطْبَةَ الثَّالِثَةَ
حَتَّى إِذَا قَضَاهَا إِسْتَغْفَرَ اللَّهُ ثُمَّ نَزَلَ فَصَلَّى وَكَانَ إِذَا قَامَ أَخْذَ عَصَمًا فَتَوَكَّأَ عَلَيْهَا وَهُوَ قَائِمٌ عَلَى
الْمِنْبَرِ ثُمَّ كَانَ أَبُو بَكْرٍ الصَّدِيقُ وَعُمَرُ وَعُمَّارٌ يُفْعَلُونَ ذَلِكَ

Ibn Shihāb رضي الله عنه said:

It has reached us that the Blessed Prophet ﷺ would first ascend the pulpit and when the caller gave the adhān, he would stand up to deliver the

¹³⁷Abū Dāwūd, *fī al-Khuṭba* | Tirmidhī, *mā Jā' fī Khuṭbat al-Nikāh*

¹³⁸Majma' al-Zawāid, 2/190

first sermon. He then would sit for a short while then stand up again and delivered the second part of the sermon. When the sermon was finished, he would repent to Allah ﷺ, descend the pulpit and lead the ṣalāt. When the Blessed Prophet ﷺ stood up, he used a stick that he leaned on while standing; and Abū Bakr ؓ, ‘Umar ؓ, and ‘Uthmān ؓ did the same.¹³⁹

HOLDING A STICK [‘AŞĀ] DURING THE SERMON

The Blessed Prophet ﷺ carried a stick with him that he leaned on during the sermon as stated in the aforementioned ḥadīth.

DELIVERING THE SERMON ON THE PULPIT

When the masjid was first built and there was no pulpit, the Blessed Prophet ﷺ delivered his sermons leaning on the stump of a date-palm tree [the pulpit was made some time later]. When the Blessed Prophet ﷺ ascended the pulpit to deliver the sermon, the Companions ؓ heard a sound like the crying of a baby. They realized it was coming from the same stump that the Blessed Prophet ﷺ leaned on during the sermon. The Blessed Prophet ﷺ descended from the pulpit and caressed the stump with his blessed hand until it became quiet. Nonetheless, the Blessed Prophet ﷺ delivered his sermon on the pulpit.

عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ أَنَّ امْرَأَةً مِنَ الْأَنْصَارِ قَالَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ أَلَا
 أَجْعَلُ لَكَ شَيْئًا تَقْعُدُ عَلَيْهِ فَإِنِّي لَيْ غَلَّمَا نَجَّارًا قَالَ إِنِّي شَيْئٌ قَالَ فَعَمِلْتَ لَهُ الْمِنْبَرَ فَلَمَّا كَانَ يَوْمُ
 الْجُمُعَةِ قَعَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ الَّذِي صَنَعَ فَصَاحَتِ النَّسْلَةُ الَّتِي كَانَ يَخْطُبُ
 عِنْدَهَا حَتَّى كَادَتْ تَنْشَوُ فَزَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَحْدَثَهَا فَضَمَّهَا إِلَيْهِ فَجَعَلَتْ
 تَنْ أَبِينَ الصَّبِيِّ الَّذِي يُسَكَّنُ حَتَّى اسْتَقَرَتْ

Jābir ؓ narrates:

A woman from amongst the Ansar said to the Blessed Prophet ﷺ, “O Blessed Prophet ﷺ, should I not make something for you to sit on? I own a slave who is a carpenter.” “If you wish,” he replied. She then made a pulpit for him. Once on Jumu'a [the week after the pulpit was made] the Blessed Prophet ﷺ was sitting on the new pulpit. Suddenly, the stump [of a date-palm tree] that

¹³⁹al-Marāṣil li Abī Dāwūd, 1/48 | Naṣb al-Rāya, Ṣalāt al-Jumu'a

the Blessed Prophet ﷺ leaned on during his sermon began to cry and became loud as though it would burst. The Blessed Prophet ﷺ descended from the pulpit and hugged it close to him. The stump began whimpering like a child being patted until it settled down.¹⁴⁰

ON WHICH STEP OF THE PULPIT SHOULD THE IMAM SIT?

The Blessed Prophet ﷺ stood and sat on the third step of his pulpit. Then Abū Bakr ؓ in his caliphate used the second step [not allowing himself to use the third one out of his love for the Blessed Prophet ﷺ]. Then ‘Umar ؓ in his caliphate used the first step and refused to use the second or third step out of love and awe for the Blessed Prophet ﷺ and Abū Bakr ؓ. Then ‘Uthmān ؓ in his time began using the third step on which the Blessed Prophet ﷺ stood as there was no step below the first one.

The Sunna of ‘Uthmān ؓ is the most preferable for imams, though there is no harm if one wishes to deliver his sermon on the first or second step. Had it been necessary to deliver the sermon on the third step, Abū Bakr ؓ and ‘Umar ؓ would never have delivered their sermons on the first and second step and would have used the same one as the Blessed Prophet ﷺ. In addition, it is not compulsory or necessary to deliver the sermon on the pulpit, but rather it is Sunna; therefore, there is no difference in whether one uses the first, second or third step.

عَنْ كَعْبِ بْنِ عُبْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْضِرُوا الْمِنْبَرَ فَحَضَرْنَا فَلَمَّا
أَرْتَقَنِي دَرَجَةً قَالَ آمِينٌ فَلَمَّا أَرْتَقَنِي الدَّرَجَةَ الثَّالِثَةَ قَالَ آمِينٌ فَلَمَّا أَرْتَقَنِي الدَّرَجَةَ الثَّالِثَةَ قَالَ آمِينٌ
فَلَمَّا نَزَلَ قُلْنَا يَا رَسُولَ اللَّهِ لَقَدْ سَمِعْنَا مِنْكَ الْيَوْمَ شَيْئًا مَا كُنَّا نَسْمَعُهُ قَالَ إِنَّ جِبْرِيلَ عَلَيْهِ الصَّلَوةُ
وَالسَّلَامُ عَرَضَ لِي فَقَالَ بَعْدًا لِمَنْ أَذْرَكَ رَمَضَانَ فَلَمْ يَغْفِرْ لَهُ قُلْتُ آمِينٌ فَلَمَّا رَقِيتُ الثَّالِثَةَ قَالَ بَعْدًا
لِمَنْ ذَكَرْتُ عِنْدَهُ فَلَمْ يُصْلِ عَلَيْكَ قُلْتُ آمِينٌ فَلَمَّا رَقِيتُ التَّالِثَةَ قَالَ بَعْدًا لِمَنْ أَذْرَكَ أَبُواهُ الْكَبِيرُ عِنْدَهُ
أَوْ أَحَدُهُمَا فَلَمْ يُدْخِلَهُ الْجَنَّةَ قُلْتُ آمِينٌ

It is narrated by Ka'b ibn 'Ujra ؓ that the Blessed Prophet ﷺ said:

Move near the pulpit. When we moved forward the Blessed Prophet ﷺ ascended the first step and said, “Āmīn,” then ascended the second step and said, “Āmīn.” He finally ascended the third step and said, “Āmīn” again.

¹⁴⁰Bukhārī, al-Najjār

When he descended the pulpit, we said, "O Blessed Prophet ﷺ! We heard something we never heard from you before." The Blessed Prophet ﷺ said, "Jibrā'il ﷺ came to me and said, 'May he who is not forgiven when the month of Ramaḍān came upon him be destroyed,' and I said, 'Āmīn.' When I ascended the second step he said, 'May he who never sent ṣalāt and salām upon you when your name was mentioned be destroyed.' I said, 'Āmīn.' When I ascended the third step, he said, 'May he whose parents did not take him to Paradise after reaching old age be destroyed,' and I said, 'Āmīn.'¹⁴¹"

This ḥadīth proves that the Blessed Prophet's ﷺ pulpit had three steps and that the Blessed Prophet ﷺ used the third one.

HOW DID THE BLESSED PROPHET ﷺ DELIVER THE SERMON

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا خَطَبَ احْمَرَتْ عَيْنَاهُ
وَعَلَا صَوْتُهُ وَاشْتَدَّ غَضَبُهُ حَتَّىٰ كَانَهُ مُنْذَرٌ جَيْشٌ يَقُولُ صَبَّحْكُمْ وَمَسَّكُمْ وَيَقُولُ بَعْثَتْ أَنَا
وَالسَّاعَةُ كَيْأَيْنِ وَيَقُولُ بَيْنَ إِصْبَاعِيهِ السَّبَّابَةِ وَالْوَسْطَىٰ وَيَقُولُ أَمَا بَعْدُ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ
اللَّهِ وَخَيْرُ الْهَدِيٍّ هَدِيٌّ مُحَمَّدٌ وَشَرُّ الْأُمُورِ مُحَدَّثَتُهَا وَكُلُّ بِدْعَةٍ ضَلَالٌ ثُمَّ يَقُولُ أَنَا أَوْلَىٰ بِكُلِّ
مُؤْمِنٍ مِنْ نَفْسِهِ مَنْ تَرَكَ مَالًا فَلَأْهِلِهِ وَمَنْ تَرَكَ دِيَنًا أَوْ ضِيَاغًا فَإِلَيَّ وَعَلَيَّ

Jābir ibn 'Abd Allāh ﷺ said:

When the Blessed Prophet ﷺ gave the sermon, his eyes would become red, his voice loud and his anger would flare as if he was informing people of an invading army and was saying, "The enemy will be here anytime in the day or the night;" and he would say, "The Day of Judgment and I have been sent like this," and would combine his index and middle finger in this manner. He would say, "After exaltation and praise [*ḥamad and thanā*] of Allah ﷺ, the best of words is the book of Allah ﷺ and the best of ways is the way of Muḥammad ﷺ; the worst of things are the innovations and every innovation is a deviation." He would then say, "I have more right over a Muslim than he has over himself. Any wealth he leaves behind is his family's, while payment of a debt and caring for any orphaned children are my responsibility."¹⁴²"



¹⁴¹al-Mustadrak, *Bu'dan liman Adraka Abawābu | Shu'b al-Imān, Jibrā'il Arada li*

¹⁴²Muslim, *Takhrij al-Ṣalā*



Chapter 6

PROPRIETIES [ADAB] OF JUMU‘A

SITTING MOTIONLESS DURING THE SERMON

One should sit quietly and motionless during the sermon. Even necessary talk, as mentioned in the ḥadīth, makes one lose the reward of Jumu‘a. This proves that one should remain still and quiet as one does in ṣalāt. If one fiddles with pebbles, his hair or something else during the sermon, his reward for Jumu‘a is destroyed. Sometimes people distribute papers or flyers during the sermon, thus depriving themselves of their rewards. Nowadays it is common for people to toy with their cell phones [or fiddle with anything in their hands]. May Allah ﷻ save us all.

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ إِذَا قُلْتَ لِصَاحِبِكَ يَوْمَ الْجُمُعَةِ أَنْصِتْ
وَالْإِمَامُ يَخْطُبُ فَقَدْ لَغَوْتَ

It is narrated by Abū Huraira رض that the Blessed Prophet ﷺ said:

If one of you says “be quiet” to another while the imam is delivering the sermon on Jumu‘a, you have lost the reward of Jumu‘a.¹⁴³

عَنْ أَبْنَى عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَنْ تَكَلَّمَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ
فَهُوَ كَثِيلُ الْحِمَارِ يَحْمُلُ أَسْعَارًا وَالَّذِي يَقُولُ لَهُ أَنْصِتْ لَيْسَ لَهُ جُمُعَةٌ

It is narrated by Ibn ‘Abbās رض that the Blessed Prophet ﷺ said:

The example of a person who talks while the imam delivers the sermon is

¹⁴³Bukhārī, *al-Inṣāt Yaum al-Jumu‘a* | Muslim, *fī al-Inṣāt Yaum al-Jumu‘a*

like a donkey laden with books on his back; and one who tells another to be quiet has voided his Jumu'a.¹⁴⁴

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ أَتَى الْجُمُعَةَ فَأَسْمَعَ وَأَنْصَتَ غُفرَانَهُ مَا بَيْنَ يَدَيْهِ وَبَيْنَ الْجُمُعَةِ وَرِيَادَةً ثَلَاثَةَ أَيَّامٍ وَمَنْ مَسَ الْحَصَى فَقَدَ لَغَّا

It is narrated by Abū Huraira ﷺ that the Blessed Prophet ﷺ said:

Whoever performs ablution properly, then comes for Jumu'a, listens to the sermon, and remains quiet, all his sins between the two Jumu'as are forgiven, plus three additional days; and whosoever touches a pebble, has committed a foolish act.¹⁴⁵

CUTTING THROUGH THE ROWS

When someone arrives at the masjid for Jumu'a, he should sit wherever he finds space and not cut through the lines in order to reach the front rows. A person who cuts through the rows wastes the rewards of his Jumu'a. The only exception to this rule is when the imam needs to reach the front or if people have left the front rows empty and are sitting in the back rows. The ahadith are very clear that no gaps should be left in the rows, and since the people in the back rows are ignoring this order, it is permissible for one to cut through the rows to fill in the gaps.

عَنْ أَبِي الزَّاهِرِيَّةِ قَالَ كُمَا مَعَ عَبْدِ اللَّهِ بْنِ بُشْرٍ صَاحِبِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْجُمُعَةِ فَجَاءَ رَجُلٌ يَخْطُطُ رِقَابَ النَّاسِ فَقَالَ عَبْدُ اللَّهِ بْنُ بُشْرٍ جَاءَ رَجُلٌ يَخْطُطُ رِقَابَ النَّاسِ يَوْمَ الْجُمُعَةِ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اجْلِسْ فَقَدَّ ذَيْتَ

Abū al-Zāhiriyah said:

We were with the Companion of the Blessed Prophet ﷺ, 'Abd Allāh ibn Busr ﷺ, when a man came in and cut through the rows. 'Abd Allāh ibn Busr ﷺ saw him and said, "Once a man came in and cut through the rows when the Blessed Prophet ﷺ was delivering the sermon. The Blessed Prophet ﷺ told him to sit down and said, 'You have hurt the people.'¹⁴⁶"

عَنْ عُثْمَانَ بْنِ الْأَرْقَمِ بْنِ أَبِي الْأَرْقَمِ الْمَخْرُومِيِّ عَنْ أَبِيهِ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ

¹⁴⁴Musnad Alīmad, *Bidāyat Musnad 'Abd Allāh ibn 'Abbās*

¹⁴⁵Muslim, *Fadl man Istama'* | Abū Dāwūd, *Fadl al-Jumu'a*

¹⁴⁶Sunan Abū Dāwūd, *Takhatṭa Riqāb al-Nās* | Nasā'i, *al-Nahi'an Takhatṭa*

وَسَلَّمَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الَّذِي يَخْطُلُ رِقَابَ النَّاسِ يَوْمَ الْجُمُعَةِ وَيُفَرِّقُ بَيْنَ الْإِثْنَيْنِ بَعْدَ حُرُوجِ الْإِمَامِ كَالْجَارِ فَصَبَّهُ فِي التَّارِ

'Uthmān ibn al-Arqam ibn Abī al-Arqam narrates from his father, who was amongst the Companions ﷺ of the Blessed Prophet ﷺ, that the Blessed Prophet ﷺ said:

Verily, the person who cuts through the rows and squeezes between two people after the imam has appeared is like a person dragging his guts in the Hellfire.¹⁴⁷

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْعَاصِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَمَسَّ مِنْ طِيبٍ أَمْرَأَتَهُ إِنْ كَانَ لَهَا وَلَبِسَ مِنْ صَالِحٍ ثِيَابًا ثُمَّ لَمْ يَتَحَطَّ رِقَابَ النَّاسِ وَلَمْ يَلْعُجْ عِنْدَ الْمَوْعِظَةِ كَانَتْ كَفَارَةً لِمَا بَيْتُهُمَا وَمَنْ لَعَ وَتَحَطَّ رِقَابَ النَّاسِ كَانَتْ لَهُ طُهْرًا

It is narrated by 'Abd Allāh ibn 'Amr ibn Āṣ ﷺ that the Blessed Prophet ﷺ said:

Whoever bathes and applies the perfume of his wife, if she has any, wears the best of his clothes, does not jump over people and does not commit any foolish act during the sermon, has gained penitence [through these deeds] from all sins between the two Jumu'as; if he commits a foolish act or cuts through the people, he has only prayed zuhr [i.e., he does not receive reward for Jumu'a].¹⁴⁸

عَنْ سَهْلِ بْنِ مَعَاذِ بْنِ أَنَسٍ عَنْ أَبِيهِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَحَطَّ رِقَابَ النَّاسِ يَوْمَ الْجُمُعَةِ أُنْهَى جِسْرًا إِلَى جَهَنَّمَ

It is narrated by Muādh ibn Anas ﷺ that the Blessed Prophet ﷺ said:

Whosoever jumps over people on Jumu'a will be made a bridge to the Hellfire.¹⁴⁹

DO NOT SQUEEZE BETWEEN TWO PEOPLE

When we arrive at the masjid for Jumu'a, we should be careful not to disturb or hurt anyone. The Blessed Prophet ﷺ mentioned that if two

¹⁴⁷Musnad Ahmad, *Hadith al-Arqam* 30/489 | al-Mu'jam al-Kabir 1/390

¹⁴⁸Abū Dāwūd, *fi al-Ghusl Yaum al-Jumu'a* | al-Sunan al-Kubrā 3/231

¹⁴⁹Tirmidhī, *mā Jā' fī Takhatṭa* | Ibn Māja, *mā Jā' fī al-Nahī 'an Takhatṭa*

people are sitting together, a third person should not come between them and make space for himself [this is only when there is no space between two people and one forces himself between them].

عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ قَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَا يَغْسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ وَيَظْهَرُ مَا اسْتَطَاعَ مِنْ طُهُورٍ وَيَدْهُنُ مِنْ دُهْنِهِ أَوْ يَمْسُسُ مِنْ طَيْبٍ بَيْتَهُ ثُمَّ يَخْرُجُ ، فَلَا يَفْرُقُ بَيْنَ اثْنَيْنِ ، ثُمَّ يُصَلِّي مَا كُتِبَ لَهُ ، ثُمَّ يَنْصُتُ إِذَا تَكَلَّمَ الْإِمَامُ ، إِلَّا غُفرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى .

It is narrated by Salmān al-Fārsī ﷺ that the Blessed Prophet ﷺ said:

Whoever bathes on Jumu'a, purifies himself to the best of his ability, applies his own oil or perfume from his home, then leaves the house, does not squeeze himself between two people, prays however much is destined for him and stays quiet when the imam delivers the sermon, all his sins until the next Jumu'a will be forgiven.¹⁵⁰

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ لَا يَحِلُّ لِلرَّجُلِ أَنْ يَفْرُقَ بَيْنَ اثْنَيْنِ إِلَّا بِإِذْنِهِما

It is narrated by 'Abd Allāh ibn 'Amr ﷺ that the Blessed Prophet ﷺ said:

It is impermissible for any person to separate two people except if they allow him to do so.¹⁵¹

DO NOT TAKE ANOTHER'S PLACE

تَابَعَ يَقُولُ سَمِعْتُ أَبْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ هُنَّ الَّذِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُتَبَّعَ الرَّجُلُ أَخَاهُ مِنْ مَعْدِهِ وَيَجْلِسُ فِيهِ قُلْتُ لِتَافِعُ الْجُمُعَةِ قَالَ الْجُمُعَةُ وَعِيرَهَا

Nāfi' said he heard 'Abd Allāh ibn 'Umar ﷺ say:

The Blessed Prophet ﷺ forbade one from forcing another from his place and then occupying it. The narrator says, "I asked Nāfi', 'Is this regarding Jumu'a?' He replied, 'For Jumu'a and otherwise as well.'¹⁵²"

¹⁵⁰Bukhārī, *al-Dahn li al-Jumu'a* | Musnad Aḥmad, *Hadīth Salmān* 48/220

¹⁵¹Abū Dāwūd, *fī al-Rajul Yajlisu bain al-Ithnain* | Tirmidhī, *mā Jā fī Karāhiyat al-Julūs*

¹⁵²Bukhārī, *lā Yuqim al-Rajulu Akhāhu*

PRAYING DURING THE SERMON

Can a person pray the voluntary ṣalāt upon entering the masjid [*tabiyyat al-masjid*] while the sermon is in progress? The scholars differ on this issue; Imam Abū Ḥanīfa and Imam Mālik say it is forbidden while Imam Shāfi'i and Imam Aḥmad disagree and say it is permissible. There is flexibility in this regard since it is a juridical disagreement [which is a *rāḥma* (mercy) for this community]; each person should then take the opinion of the imam he follows.

Based on certain ahadīth in *Bukhārī*, some Muslims rigidly adhere to the practice of the voluntary ṣalāt upon entering the masjid even during the Jumu'a sermon. Apparently, they are only aware of the evidence of one of the two opinions. For their benefit, the proof of the prohibition of praying the voluntary ṣalāt during the sermon is laid out below.

First, let us see if any other imam holds the same opinion as Imam Abū Ḥanīfa and Imam Mālik. Imam Nawawī in his commentary of *Muslim* writes that this is also the opinion of 'Umar ﷺ, 'Uthmān ﷺ, and 'Alī ﷺ. Ibn Qudāma says in his book, *al-Mughnī*, that Qādī Shuraiḥ, Muḥammad ibn Sīrīn, Ibrāhīm Nakha'ī and Qatāda all hold the same opinion. Ibn Abī Shaiba attributes the same opinion to 'Alī ﷺ, Ibn 'Umar ﷺ, Sa'īd ibn Musayyab, Mujāhid, 'Atā and 'Urwa ibn Zubair. Qādī 'Ayyād says this was the opinion of Abū Bakr ﷺ as well.

In summary, the four righteous caliphs and many of the greatest of the First Successors [*tābi'iñ*] and imams were of the opinion that it was forbidden for anyone to pray ṣalāt during the sermon; it is well-known about Imam Mālik that he took the practice of the people of Madina when there was disagreement on any issue. This clearly proves that the people of Madina also did not pray during the sermon.

After this, to ignore this opinion and say it contradicts the ahadīth is grave ignorance. Also, when there is one incident to prove one is allowed to pray during the sermon, there are at least four to prove that the Blessed Prophet ﷺ did not. In fact, in one incident the Blessed Prophet ﷺ actually ordered someone to sit down.

عَنْ أَبِي الزَّاهِرِيَّةِ قَالَ كُلُّ مَعَ عَبْدِ اللَّهِ بْنِ بُشَّرٍ صَاحِبِ التَّبَيِّنِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْجُمُعَةِ
فَجَاءَ رَجُلٌ يَخْطُبُ رِقَابَ النَّاسِ فَقَالَ عَبْدُ اللَّهِ بْنُ بُشَّرٍ جَاءَ رَجُلٌ يَخْطُبُ رِقَابَ النَّاسِ يَوْمَ الْجُمُعَةِ

وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اجْلِسْ فَقَدْ أَذِّيَتْ

Abū Zāhirīyya said:

We were with the Companion of the Blessed Prophet ﷺ, ‘Abd Allāh ibn Busr رضي الله عنه، when a man came in and cut through the rows. ‘Abd Allāh ibn Busr رضي الله عنه saw him and said, “Once, a man came in and cut through the rows when the Blessed Prophet ﷺ was delivering the sermon. The Blessed Prophet ﷺ told him to sit down and said, ‘You have hurt the people.’¹⁵³”

There are many ahadīth of this kind. There is also the famous incident of ‘Uthmān رضي الله عنه [mentioned previously] who once came late for Jumu‘a. ‘Umar رضي الله عنه admonished him for arriving late for Jumu‘a, but never ordered him to stand up and pray ṣalāt. Now only one question remains: the ḥadīth of *Bukhārī* says that the Blessed Prophet ﷺ was delivering a sermon when a man came into the masjid and sat down. The Blessed Prophet ﷺ asked him, “Did you pray two units?” He replied, “No.” The Blessed Prophet ﷺ said, “Stand up and pray two units.”¹⁵⁴ So why did the Blessed Prophet ﷺ tell him to stand up and pray two units? After a careful study of the ḥadīth, we realize that the Blessed Prophet ﷺ was not delivering the sermon at the time, but in fact sitting.

حَاءَ سُلَيْكُ التَّضَلَّلِيُّ يَوْمَ الْجُمُعَةِ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاعِدٌ عَلَى الْمُتَبَرِّ قَعْدَ سُلَيْكٍ
فَبَلَأْ أَنْ يُصَلِّي فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْكَثْتَ رَكْشِينَ قَالَ لَا قَالَ فَارْكُوكُهُمَا

Jābir رضي الله عنه says:

Sulaik Ghātfānī رضي الله عنه came to the masjid on Jumu‘a when the Blessed Prophet ﷺ was sitting on the pulpit and he [Sulaik رضي الله عنه] sat down without praying. The Blessed Prophet ﷺ said to him, “Did you pray two units?” When he said he hadn’t, the Blessed Prophet ﷺ said, “Stand up and pray two units.”¹⁵⁵

The same wording of this ḥadīth is found in Imam Nasā’i’s *al-Sunan al-Kubrā*. In fact he titled the chapter, *al-Ṣalāt qabla al-Jumu‘at wa al-Imām ‘ala al-Minbar* [“Ṣalāt before Jumu‘a while the Imam is Sitting on the Pulpit”].

It is narrated in other ahadīth that while Sulaik Ghātfānī رضي الله عنه prayed his two units, the Blessed Prophet ﷺ remained seated. In one of the two authentic

¹⁵³ Sunan Abū Dāwūd, *Takhaṭṭa Riqāb al-Nās* | Nasā’i, *al-Nabi ‘an Takhaṭṭa*

¹⁵⁴ *Bukhārī*, *idhā Ra‘a al-Imāmu Rajulan*

¹⁵⁵ Muslim, *al-Taḥiyat wa al-Imāmu Yakhtub*

hadīth of *Dāraqutnī*, it states that Anas ibn Mālik ﷺ said:

A man from the tribe of Qais entered the masjid while the Blessed Prophet ﷺ was delivering the sermon. The Blessed Prophet ﷺ said to him, "Stand up and pray two units," and the Blessed Prophet ﷺ stopped the sermon until he finished.¹⁵⁶

In the second authentic hadīth, it says:

Mu'tamar narrates from his father, who said, "A man came in when the Blessed Prophet ﷺ was delivering the sermon. The Blessed Prophet ﷺ said to him, 'O so-and-so, did you pray your ṣalāt?' He said, 'No.' The Blessed Prophet ﷺ said, 'Then pray it.' The Blessed Prophet ﷺ then waited until he finished ṣalāt."¹⁵⁷

It is clear from the aforementioned ahadīth that the Companion ﷺ was not praying when the Blessed Prophet ﷺ was delivering the sermon.

The point of all this is to show that both opinions have their evidence; we should not and cannot make judgments based on a superficial study of one or two ahadīth.

Another thing we should know is that walking, talking, etc. were permissible in the beginning of Islam in ṣalāt, which means that praying during the sermon would certainly have not raised any objections. In one narration of *Muslim*, we read that a stranger once came and asked the Blessed Prophet ﷺ about Islam during the sermon. The Blessed Prophet ﷺ left the pulpit, sat down on a chair and explained Islam to him. After that, he returned to the pulpit and continued the sermon. The words are:

قال أبو رفاعة اتَّهَيْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُخْطُبُ قَالَ قُتُلْتُ يَا رَسُولَ اللَّهِ رَجُلٌ غَرِيبٌ جَاءَ يَسْأَلُ عَنْ دِينِهِ لَا يَدْرِي مَا دِينُهُ قَالَ فَاقْبِلْ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَرَكَ خُطْبَةَ حَتَّى اتَّهَيْ إِلَيَّ فَاتَّهَى بِكُرْسِيِّ حَسِبْتُ قَوْنَمَهُ حَدِيدًا قَالَ قَعَدَ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعَلَ يَعْلَمُنِي مَمَّا عَلِمَ اللَّهُ ثُمَّ أَتَى خُطْبَةَ فَاتَّهَى بَعْدَهَا

Abū Rifa' said:

I came to the Blessed Prophet ﷺ when he was delivering a sermon. I said, "Oh prophet of Allah ﷺ, I am a stranger. I know nothing about my Dīn and have come here to ask you about it." The Blessed Prophet ﷺ turned towards me, left the pulpit and came until he reached me. A

¹⁵⁶Dāraqutnī, *fi al-Rak'atayn idhā Jā' al-Rajul*

¹⁵⁷Ibid.

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chair was brought for him [the narrator says, "I believe the legs of this chair were made of iron"]; he sat down and taught me whatever Allah ﷺ taught him. Then he returned and continued his sermon.¹⁵⁸

But this was only in the beginning of Islam. Later, the Blessed Prophet ﷺ explained the detailed rulings of the sermon during which time many other things, such as talking or walking in ṣalāt or praying during the sermon were abrogated.



¹⁵⁸Muslim, *Hadīth al-Ta'lim fi al-Khuṭba*



Chapter 7

IMPORTANT RULINGS REGARDING JUMU'A

CAN JUMU'A BE DELIVERED IN ANY LANGUAGE?

Before we answer this question, it is important to know why this question is even being raised. The most common reason people ask this question is because they think the sermon is like other lectures. They do not understand that the Jumu'a sermon is an act of worship and that the Shari'a has set certain requirements for it. Because of this, one misunderstanding is that they find nothing wrong with it being delivered like other talks and consider the requirements for the Jumu'a sermon unnecessary.

Of course, if someone sees no difference between a sermon and any other lecture, he would find no reason to object to any change in the sermon. However, if it is understood that the sermon for Jumu'a is a particular form of worship, than no change, regardless how small, is tolerable. For example, no Muslim will accept any change in the adhān, though it is to call people towards ṣalāt [therefore people should understand what it means]. But if the adhān is called in a language other than Arabic, it will be rejected and called out again. Anywhere the adhān is given around the world, it is only in Arabic.

Likewise, the Qur'an was revealed for the guidance of mankind, but if most of the Muslim population does not understand its recitation, will they accept it in a different language during ṣalāt? The reason no one will accept this proposition is because recitation of Qur'an in ṣalāt is a type of worship and the rule is that changes are not acceptable in any form of worship.

Now the question is whether the Jumu'a sermon is an act of worship or like any other lecture?

The importance of the sermon and its rulings as laid down in the Qur'an and Sunna clearly prove that it is an act of worship and that there is no similarity between the sermon and any other lecture or speech. For example, the sermon is one of the pillars of Jumu'a. It cannot be established without the sermon; also the sermon must be delivered before ṣalāt, not after. Had it been any other talk, it would not have mattered whether it was held before or after ṣalāt.

Similarly, the concept of a short interval in the sermon, the impermissibility of talking between the two sermons, being deprived of the reward of Jumu'a for talking during the sermon, sitting a short period between the two sermons and delivering the sermon while standing, etc., all point to the fact that the sermon is unlike any other lecture. The sermon is more like ṣalāt [since the Blessed Prophet ﷺ stressed the importance of both the sermon and ṣalāt and also because both are specific forms of worship]. So, it is important that we fulfill the requirements of the sermon the way it was taught by the Blessed Prophet ﷺ, namely that it must be delivered in Arabic.

It is unheard of that the Blessed Prophet ﷺ or any of the Companions ﷺ ever delivered the sermon in any language other than Arabic, even though many of the Companions ﷺ conquered non-Arab lands and learned other languages, as is narrated in many ahādīth. Despite that, they did not change the language in which they delivered the sermon. The fact that the Blessed Prophet ﷺ and his Companions ﷺ never changed the language of the sermon is the strongest proof that it is an act of worship; therefore, it should be delivered in the exact manner in which it was delivered by the Blessed Prophet ﷺ.

Otherwise, if someone were to concoct his own rules and say, "I am going to deliver one sermon instead of two, or I will deliver the sermon after ṣalāt," how would we refute such a person except by juxtaposing his erroneous behavior with the Sunna of the Blessed Prophet ﷺ and exposing his wrong.

Keeping the aforementioned points in mind, it becomes easier for us to understand the following rulings about delivering the sermon in Arabic in light of the Qur'an and Sunna.

1. The reality of the sermon is that it is a form of remembrance of Allah ﷺ. Allah ﷺ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعُوا إِلَى ذِكْرِ اللَّهِ وَذَرُوهَا الْبَيْعَ دَلَكُمْ
خَيْرٌ لَكُمْ إِنْ كُنْتُمْ شَكُونَ

O you who believe, when the call for ṣalāt is proclaimed on Friday, hasten for the remembrance of Allah, and leave off business. That is much better for you if you but knew. Then once the ṣalāt is over, disperse in the land, and seek the grace of Allah, and remember Allah abundantly, so that you may be successful.¹⁵⁹

Here, “the remembrance of Allah ﷺ” refers to the sermon of Jumu'a.

عَنْ بَنْتِ لَحَارِثَةَ بْنِ التَّعْمَانِ قَالَتْ مَا حَفِظْتُْ قَدْ لَأَمْنَ في رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَحْطُبُ لَهَا كُلُّ جُمُعَةٍ

Hārith ibn Nau'man's ﷺ daughter said:

I memorized Sūra Qāf from the Blessed Prophet ﷺ because he recited it every Jumu'a in the sermon.¹⁶⁰

عَنْ أَبِي سَعِيدٍ الْأَشْعَريِّ قَالَ : خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَرَأَ صَلَوةً مِنَ
بِالسَّجْدَةِ نَزَلَ فَسَجَدَ وَسَجَدَنَا

Abū Sa'īd al-Khudrī ﷺ said:

Once the Blessed Prophet ﷺ delivered a sermon. He recited Sūra Shād and when he reached the verse of prostration [sajda], he descended the pulpit and prostrated, and we followed suit.¹⁶¹

أَنَّ عَمَّارَ بْنَ يَاسِيرٍ قَرَأَ عَلَى السَّبِيلِ يَوْمَ الْجُمُعَةِ إِذَا السَّمَاءُ اشْتَقَتْ ثُمَّ نَزَلَ
‘Ammār ibn Yāsir ﷺ recited Sūrat al-Inshiqāq in the sermon on Jumu'a, then descended the pulpit to prostrate.¹⁶²

حَضَرَ رَبِيعَتُهُ مِنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَرَأَ يَوْمَ الْجُمُعَةِ عَلَى السَّبِيلِ سُورَةَ التَّحْمِيلِ
حَتَّىٰ إِذَا جَاءَ السَّجْدَةَ نَزَلَ فَسَجَدَ وَسَجَدَ النَّاسُ حَتَّىٰ إِذَا كَانَتِ الْجُمُعَةُ الْقَابِلَةُ قَرَأَ لَهَا

¹⁵⁹62:9–10

¹⁶⁰Muslim, *Takhrij al-Ṣalāt*

¹⁶¹Ibn Khuzaima, 2/354 | Dārimī, 1/407 | Dāraqutnī, 1/408

¹⁶²Muṣannaf ‘Abd al-Razzāq, 3/193

حَسْنٌ إِذَا جَاءَ السَّجْدَةَ قَالَ يَا أَيُّهَا النَّاسُ إِنَّا نَمُرُ بِالسُّجُودِ فَمَنْ سَجَدَ فَقَدْ أَصَابَ وَمَنْ لَمْ
يَسْجُدْ فَلَا إِثْمٌ عَلَيْهِ وَلَمْ يَسْجُدْ عُمُرُ رَضِيَ اللَّهُ عَنْهُ

Rabi' was present when 'Umar ﷺ recited Sūrat al-Nahl in the sermon on Jumu'a. When he recited the verse of prostration, he descended the pulpit and prostrated and the people prostrated also.¹⁶³"

The fact that the Blessed Prophet ﷺ and the Companions ﷺ frequently recited whole suras in the sermon proves that the sermon is similar to ṣalāt and likewise is also a specific form of worship.

2. The sermon should be delivered the way it was transmitted to us from the Blessed Prophet ﷺ. Remember, the Companions ﷺ were the only people to learn their Dīn directly from the Blessed Prophet ﷺ and thus, they knew exactly how he delivered his sermon for Jumu'a. If they ever saw anyone deliver it differently, they became upset and rejected it immediately. Below are a few examples of their adherence to the Sunna of the Blessed Prophet ﷺ in this matter.

عَنْ جَابِرِ بْنِ سَمْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَخْطُبُ قَائِمًا ثُمَّ يَجْلِسُ ثُمَّ يَعُوْمُ
فَيَخْطُبُ قَائِمًا فَمَنْ حَدَّثَكَ أَنَّهُ كَانَ يَخْطُبُ جَالِسًا فَقَدْ كَذَّبَ فَقَدْ كَذَّبَ وَاللَّهُ صَلَّى مَعَهُ
أَكْثَرُ مِنْ أَلْفِيْ صَلَاتٍ

Jābir ibn Samura ﷺ said:

The Blessed Prophet ﷺ stood when delivering the sermon, then sat and stood again. Therefore, whoever tells you that the Blessed Prophet ﷺ delivered the sermon in a sitting position is a liar. I swear by Allah ﷺ, I have prayed more than two thousand ṣalāt with the Blessed Prophet ﷺ.¹⁶⁴

عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ دَخَلَ الْمَسْجِدَ وَعَبَدَ الرَّحْمَنَ بْنَ أَمْ الْحَكَمَ يَخْطُبُ قَاعِدًا فَقَالَ
إِنْظُرُوهُ إِلَى هَذَا الْخَبِيثَ يَخْطُبُ قَاعِدًا وَقَالَ اللَّهُ تَعَالَى وَإِذَا رَأَوْا تِجَارَةً أَوْ كَهْرَبًا افْتَصَنُوا إِلَيْهَا
وَرَكِنُوكَ قَائِمًا

¹⁶³Bukhārī, *man Ra'ā anna Allāh lam Yūjib al-Sajda*

¹⁶⁴Muslim, *Dhikr al-Khuṭbatain*

Ka'b ibn 'Ujra ﷺ entered the masjid when 'Abd al-Rahmān ibn Umm Ḥakam was sitting and delivering the sermon. He said, "Look at this despicable, vile person [khabith], he is sitting and delivering the sermon even though Allah ﷺ says, 'But when they saw a transaction or a diversion, [O Muhammad ﷺ], they rushed to it and left you standing.'¹⁶⁵"

عَنْ عُمَرَةَ بْنِ رُوْبِيَّةَ قَالَ رَأَى شَرِّبَ بْنَ مَرْوَانَ عَلَى الْمِنْبَرِ رَافِعًا يَدِيهِ فَقَالَ فَبِحَ اللَّهِ هَاكِثِينَ
الْيَدِينَ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَرِيدُ عَلَى أَنْ يَقُولَ بِيَدِهِ هَكُذَا وَأَشَارَ
بِإِصْبَعِهِ الْمُسْبِحَةِ

'Umāra ibn Ru'aiba ﷺ said he saw Bishr ibn Marwān standing on the pulpit gesturing upwards with his hands [like orators]. He said, "May Allah ﷺ ruin those hands. Verily, I saw the Blessed Prophet ﷺ, he did not move his hands more than this [demonstrating with his hand, he raised his index finger to show how little movement the Blessed Prophet ﷺ made in the sermon]."¹⁶⁶

3. We learn from the abovementioned ahadīth that the Companions ﷺ did not tolerate the sermon resembling talks and speeches in any way, shape or form. They were adamant about two sermons [even though no ḥadīth prohibits delivering a single sermon], that the sermon precede the ṣalāt of Jumu'a and that it be delivered in a standing position; therefore, when Ka'b ibn 'Ujra ﷺ saw the amir sitting and delivering his sermon, he became angry and called him a despicable, vile person. Furthermore, when 'Umāra ﷺ saw the amir waving and gesturing with his hands, he rebuffed him and explained that the Blessed Prophet ﷺ never moved his hands during the sermon and that the most he did was move his index finger. When the Companions ﷺ could not tolerate superfluous movement of the hands or even a small gesture, how would it be permissible to change the language of the sermon?

The Jumu'a sermon is a form of worship. This is why the Blessed Prophet ﷺ forbade talking during the sermon, even one person telling another to be quiet. In one ḥadīth, he says:

¹⁶⁵ Muslim, *fī Qaulihī Tā'älā wa idhā Ra'au*

¹⁶⁶ Muslim, *Takhfīf al-Ṣalā*

Man Massa al-Hasā faqad Lagħā (whoever touches a pebble has committed a foolish act).¹⁶⁷

The above explanation clarifies that the Jumu'a sermon is not a means to gain knowledge of the Dīn, but an act of worship that substitutes for the two units of ẓuhr. Therefore, when there is no permissibility of change in ṣalāt, there is no permissibility of change in the sermon.

Below is a compilation of statements from scholars of three legal schools of jurisprudence:

١. قوله (وَكُونُهَا عَرَبِيَّةً) أَيْ وَلَوْ كَانَتِ الْجَمَاعَةُ عَجَمًا لَا يَعْرِفُونَ الْعَرَبِيَّةَ فَلَوْ كَانَ لَيْسَ فِيهِمْ مَنْ يُحْسِنُ الْإِثْيَانَ بِالْخُطْبَةِ عَرَبِيَّةً لَمْ يُلْمِدُهُمُ الْجَمَاعَةُ

1. Dasūqī Mālikī writes:

And his statement that it be in Arabic, i.e., if the congregation is non-Arab and do not know Arabic; if there is none amongst them who can deliver the sermon in Arabic, then Jumu'a is not compulsory upon them.¹⁶⁸

٢. (وَيُشَرِّطُ كُونُهَا) أَيْ الْخُطْبَةُ (عَرَبِيَّةً) لِإِتَّبَاعِ السَّلَفِ وَالْخَلْفِ وَلَا هُنَّ ذَكْرٌ مَعْرُوضٌ فَأَشْرَطَ فِيهِ ذَلِكَ كَبِيرَةُ الْأَخْرَامِ

2. Ramlī Shāfi'i writes:

It is conditional for the sermon to be in Arabic in adherence to the earlier and later scholars [Salaf and Khalaf] because this [the sermon] is a compulsory remembrance of Allah. Therefore, the Arabic is a condition the way Arabic is conditional for the opening *takbir* [*Allāh Akbar*] in salāt.¹⁶⁹

٣. (وَلَا تَصْحُ الْخُطْبَةُ بِغَيْرِ الْعَرَبِيَّةِ مَعَ الْقُدْرَةِ) عَلَيْهَا بِالْعَرَبِيَّةِ (كَهْرَاءِ) فَإِنَّهَا لَا تُجْزِي بِغَيْرِ الْعَرَبِيَّةِ وَتَشَدُّ (وَتَصْحُ) الْخُطْبَةُ بِغَيْرِ الْعَرَبِيَّةِ (مَعَ الْعِجْزِ) عَنْهَا بِالْعَرَبِيَّةِ

3. Bahūtī Ḥanbalī writes:

And it is impermissible to deliver the sermon except in Arabic [if one knows Arabic] like the recitation; the sermon will not suffice

¹⁶⁷Muslim, *Faḍl man Istama'a* | Abū Dāwūd, *Faḍl al-Jumu'a*

¹⁶⁸Hāshiyat al-Dasūqī 'alā al-Sharḥ al-Kabīr, 1/378

¹⁶⁹Nihāyat al-Muhtāj 'an Sharḥ al-Minhāj, 2/304

except in Arabic and before the ṣalāt. Though if one does not know Arabic, the sermon can be delivered in another language.¹⁷⁰

Now none can raise the question as to why the sermon should be delivered in Arabic if no one understands it. It is because, as we previously learned, that the sermon is not to teach, inform or advise in matters of Dīn, but that it is simply a form of remembrance of Allah ﷺ. This is why when the Companions ﷺ overran the Byzantine, Persian Empires and northern Africa, they did not change the language of the sermon, though many were fluent in the languages of the lands they conquered.

How many Muslims are there who do not know the meaning of *Sami' Allāh liman Hamida*, the meaning of tashahhud or the supplication of *Qunūt*? Are we going to change the language of every act of worship?

In summary, the sermon must be in Arabic only. If one wants to advise the people, he can do so before the sermon or after Jumu'a.

DELIVERING A SPEECH BEFORE THE SERMON

As has been previously mentioned, there are many conditions for the sermon of Jumu'a that do not apply to other talks and speeches. Therefore, aḥadīth state, in fact order, that the sermon must be shorter than the ṣalāt. In that case, it is good for the imam to take advantage of the congregation and advise them on matters of Dīn.

In the time of the Blessed Prophet ﷺ, learning and teaching were two essential aspects of the life of the Companions ﷺ; therefore, there was no need for a talk on matters of Dīn in Jumu'a.

This tradition was first started during the caliphate of 'Umar ﷺ. In his time, when the Companion Tamīm al-Dārī ﷺ saw the need to educate the people, he asked 'Umar ﷺ if he would allow him to say a few words before the sermon. In the beginning, 'Umar ﷺ refused but then allowed him sometime later. After that, Tamīm ﷺ would give talks until 'Umar ﷺ appeared for the sermon, and this continued during the caliphate of 'Uthmān ﷺ. This incident is narrated in Musnad Ahmād.

Ibn Shihāb al-Zuhrī says:

أَوَّلُ مَنْ قَصَّ نَمِيمَ الدَّارِيَّ عَلَى عَهْدِ عُمَرَ ، إِسْتَادَهُ فِي كُلِّ جُمُعَةٍ مَعَامًا فَأَوْنَ لَهُ ، فَكَانَ يَقُولُ ،

¹⁷⁰Kashf al-Qinā' 'an Matan al-Iqnā', 2/36

قَالَ : ثُمَّ اسْتَرَادَهُ مَقَامًا آخَرَهُ فَزَادَهُ ، فَلَمَّا كَانَ عُثْمَانُ اسْتَرَادَهُ مَقَامًا آخَرَ ، فَكَانَ يَعْصُمُ فِي
الْجُمُعَةِ ثَلَاثَ مَرَّاتٍ

The first to deliver a talk [wa'z] was Tamīm al-Dārī ﷺ. He asked 'Umar ﷺ if he could give a talk before Jumu'a, and 'Umar ﷺ granted him permission to do so. After the first talk, he asked if he could deliver a second one and was granted permission for that as well. Then he asked 'Uthmān ﷺ during his caliphate, who also accepted and allowed him to deliver talks before Jumu'a. Tamīm al-Dārī ﷺ delivered three talks a week.¹⁷¹

Then Abū Huraira ﷺ continued this Sunna and would narrate aḥadīth before the imam arrived at the pulpit. Imam Ḥākim narrates in his *Mustadrak* from Muḥammad ibn Zaid who said:

كَانَ أَبُو هُرَيْرَةَ يَعْمَلُ يَوْمَ الْجُمُعَةِ إِلَى جَانِبِ الْمِنْبَرِ فَيَطْرُحُ أَعْقَابَهُ فِي ذِرَاعِيهِ ثُمَّ يَبْصُرُ عَلَى
رَمَائِنَةِ الْمِنْبَرِ ، يَقُولُ : قَالَ أَبُو الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : قَالَ الصَّادُوقُ الْمَصْدُوقُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، ثُمَّ يَقُولُ فِي
بَعْضِ ذَلِكَ وَيْلٌ لِلْعَربِ مِنْ شَرٍّ قَدْ اقْرَبَ فَإِذَا سَمِعَ حَرَكَةَ بَابِ الْمَقْصُورَةِ بِخُرُوجِ الْإِيمَامِ جَلَسَ

Abū Huraira ﷺ would stand next to the pulpit on Jumu'a, his shoes in his hands, and say, “Abū al-Qāsim ﷺ said, Muḥammad ﷺ said, Sādiq Maṣdūq ﷺ said,” etc. Sometimes Abū Huraira ﷺ said, “The Arabs will be destroyed by an evil that will befall them.” When he heard the door of the imam's room open he sat down.¹⁷²

Both of the abovementioned aḥadīth prove that the practice of a short talk before the sermon of Jumu'a began during the time of the righteous caliphs and was delivered in the presence of a large audience of Companions ﷺ. Some people object saying, “It states in one ḥadīth that the Blessed Prophet ﷺ forbade circles/gatherings [*halqa*] before Jumu'a in the masjid, which implies the impermissibility of a talk before Jumu'a.” But the question is that if this was the true meaning of this ḥadīth, then the Companions ﷺ

¹⁷¹ Muṣannaf 'Abd al-Razzāq, 3/219 | Musnad Aḥmad, *Hadīth Sā'ib ibn Yazīd* [with slightly different wording] | al-Mu'jam al-Kabīr, 6/277 [with slightly different wording]

¹⁷² Mustadrak, 1/358

would never have allowed these talks. The Companions ﷺ themselves gave talks before Jumu'a with the permission of the righteous caliphs; also, neither the Companions nor the Mothers of the Believers [ummahāt al-muminīn] raised any objections against it. This is clear evidence that the true meaning of the ḥadīth has not yet been understood by the objectors. Also, the ḥadīth masters and jurists never took this meaning from the ḥadīth, but in fact endorsed the practice of delivering a talk before the sermon.

The correct explanation of this ḥadīth is that a gathering should not be held in circles but in straight lines, so that people are ready for the sermon when it begins. If they were in circles, there would be big gaps in the lines and also a lot of running and shuffling around once the imam appears for the sermon.

CAN A WOMAN LEAD?

Can a woman lead the ṣalāt of Jumu'a?

There are two scenarios here:

1. A woman leading a congregation of both men and women: In that case, most Muslims will agree that there is no room for reasoning in this matter and that it is absolutely impermissible. This is in addition to many of the problems it creates. For example:
 - a. Utter shamelessness that a woman bows and prostrates while men observe her from behind.
 - b. Reciting the Qur'an beautifully though Qur'an itself says:

يَا نِسَاءَ الْكَوَافِرِ لَمْ تُؤْتِنْ كَأْحَدًا مِّنَ النِّسَاءِ إِنْ أَتَيْتُنَّ فَلَا تُحْضِنْ بِمَا قُولُوا فَيَطْبَعُ الدُّرْدُرُ الَّذِي فِي قُلُوبِهِمْ وَلَئِنْ قُلْنَا كَمَرْوِفًا

So, do not be too soft in your speech, lest someone having a disease in his heart should develop fancies, [about you], and do speak with appropriate words.¹⁷³

And should she avoid adorning her voice during recitation, she would be held in contempt for rejecting the ḥadīth in which the Blessed Prophet ﷺ said:

¹⁷³33:32

زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ

Beautify the Qur'an with your voices.¹⁷⁴

Also, it is narrated by Barā' ibn 'Āzib ﷺ that the Blessed Prophet ﷺ said:

حَسِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ فَإِنَّ الصَّوْتَ الْحَسَنَ يَزِيدُ الْقُرْآنَ حُسْنًا

Recite the Qur'an in your beautiful voices because a beautiful voice enhances the beauty of the Qur'an.¹⁷⁵

- c. Due to her menstrual period and other feminine issues, a woman will not be able to lead ṣalāt on certain days of the month. The days in which she does not come for ṣalāt would announce to the whole community that the imam is on her period; although this is a personal issue that should not be revealed to anyone, let alone other men.
- d. It is unequivocally rejected in the ahadīth. It is narrated by Jābir ﷺ that the Blessed Prophet ﷺ said:

الْأَلَا تَؤْمِنُ امْرَأَةٌ رَجُلًا

Careful! No woman should lead the men.¹⁷⁶

- e. Furthermore, there is no evidence that a woman ever led Jumu'a in the lifetime of the Blessed Prophet ﷺ, the Companions ﷺ, the First Successors or even anywhere in the annals of history. Though many women of piety, taqwā and knowledge passed in our Muslim community, none of them ever led Jumu'a.
- 2. The other possibility is that a woman only leads other women in Jumu'a; however, this is also impermissible because Jumu'a is not compulsory upon women and cannot be established without men. Moreover, we do not find any such evidence of this [a woman leading other women in Jumu'a] in the teachings of the Blessed Prophet ﷺ.

¹⁷⁴Abū Dāwūd, *Istiḥbāb al-Tartil* | Nasā'ī, *Tazīyin al-Qur'an bi al-Ṣaut*

¹⁷⁵Shu'ab al-Īmān, *Hassin al-Qur'an* | Sunan al-Dārimī, *Bāb al-Taghannī bi al-Qur'an*

¹⁷⁶Ibn Māja, *fī Fard al-Jumu'a*

TWO CONGREGATIONS IN ONE MASJID

The purpose of Jumu'a is to bring people together. This is why it is better that Jumu'a be prayed in a central masjid and not separately in smaller masajids. For the same reason, it is preferable that only one congregation be held in one masjid unless required by necessity. For example, if space is limited in the masjid or local regulations specify a maximum capacity, then two congregations can be held in one masjid. The only condition is that the arrangements for the second congregation be made by the board of that masjid. The Shari'a condemns that each group or sect prays its own Jumu'a, as there is no place for sectarianism in Islam.





وآخر دعوانا الحمد لله رب العالمين والصلوة والسلام على سيد
المرسلين وحاتم النبيين وحبيب رب العالمين وعلى اله واصحابه
وابتاعه اجمعين برحمتك يا ارحم الراحمين

And our final supplication is that all praise is due to Allah, the Cherisher of the Worlds, and may His eternal peace and blessings be upon the Master of the Messengers, the Seal of the Prophets, the Beloved to the Lord of the Worlds, Muhammad ﷺ, and upon his family and companions, and all those who followed him, with your Mercy, O Most Merciful of the Merciful.



Can a woman lead in Jumu'a?

What are the obligatory and sunna requirements of the Jumu'a sermon?

Is the first call [*adhan*] for Jumu'a an innovation?

Can the sermon be delivered in a language other than Arabic?

Can Jumu'a be held before noon?

Questions such as these have often been the cause of much controversy and confusion within the Muslim community. This book addresses these issues in a simple and concise format which is both easy to understand and thoroughly referenced so as to provide a comprehensive picture in light of the Qur'an and Sunna.

Inlaid with fine points and rational explanations, *The Essentials of Jumu'a* offers insight into this holiest of days and eliminates many of the misunderstandings regarding various Jumu'a-related issues. It lays out the conditions for establishing Jumu'a, the effects and consequences of missing Jumu'a, the special time of Jumu'a when Allah guarantees acceptance of all *du'as* [supplications], the history and etymology of Jumu'a, and many other relevant and interesting facts. The author covers a wide array of topics within this book, making it useful for the imam and the congregation.

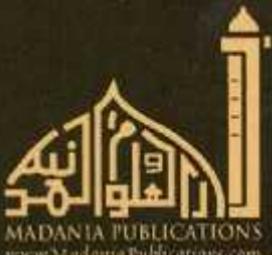
The Essentials of Jumu'a is a complete handbook necessary for any Muslim who wishes to understand the place of Jumu'a within Islam.



SHAIKH IBRĀHĪM MADANI was born in the blessed city of Madina, where he began memorization of the Holy Qur'an and study of Hadith. As a child, he attended the lessons of the great Shaikh of Hadith, Muhammad Zakariyyā, winning his adoration and *du'as*.

In 1980, Shaikh Zakariyyā instructed him to study at Dār al-'Ulūm (Holcombe, England) where he completed memorization of the Holy Qur'an and his study of the sciences of Qur'an and Hadith. In 1987 he served as Imam in Ontario, before moving to New York with his father and brothers to help establish Dār al-'Uloom al-Madania, the largest traditional school of Islamic sciences in North America.

Since 1991, Shaikh Ibrāhim has been teaching Arabic, Islamic Jurisprudence, Hadith, and Qur'an. He regularly lectures at colleges, churches and mosques all over the United States and abroad. In addition to delivering inspirational talks daily in the blessed month of Ramadan and giving sermons every Jumu'a, he has conducted sessions on the attributes of Allah, the Pious Predecessors, and the exegesis [*tafsir*] of the Qur'an. All of his sessions can be heard and downloaded for free from www.madania.org.



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\$10.95 US

RELIGION / Islam / Rituals & Practice

ISBN: 978-1-936157-01-3



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